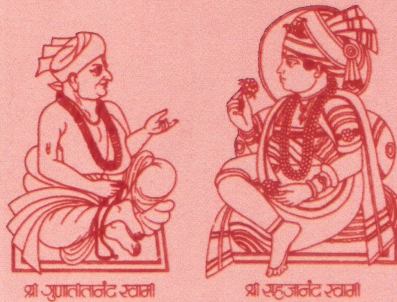
CATALOGUE OF PAÑCARĀTRA SAṀHITĀ

पञ्चरात्रसंहितासूचिः

श्री गुणातीतानंद स्वामी   श्री सहजानंद स्वामी

BOCHSANWASI SHRI AKSHAR PURUSHOTTAM SWAMINARAYAN SANSTHA (BAPS)

The BAPS is a global socio-spiritual organisation committed to the moral and spiritual uplift of mankind. It was established in 1907CE by Brahmaswarup Shastriji Maharaj in consonance with the Vedic teachings propagated by Bhagwan Swaminarayan (1781–1830CE).

The Sanstha's global network of 8,100 Satsang centres (comprising of mandirs, children's forums, youth forums, women's forums and character-building centres) are perennial sources of moral, social, cultural and spiritual activities. The energies of the BAPS volunteer corps of 45,000 youths and 680 sadhus are channelised towards a variety of philanthropic activities that include services in times of natural calamities, water conservation and harvesting projects, primary schools, students hostels, hospitals, diagnostic camps, anti-addiction drives, AIDS-awareness and environment-awareness programmes, tribal upliftment and literacy campaigns.

The BAPS is an NGO in Consultative Status with the Economic and Social Council of the United Nations. Its world renowned cultural and spiritual complexes like Akshardham and London mandir are some of its epoch-making contributions to society.

The BAPS, under the inspiration and guidance of Pramukh Swami Maharaj, has earned an endearing and unique place in the hearts of millions throughout the world.

With best compliments from the editors

On the occasion of the release of 'Catalogue of Pancharatra', in the 'National Seminar on Pancharatra Agama' organised at Tirupati under the joint auspices of AARSH (Akshardham Centre for Applied Research in Social Harmony) Gandhinagar and Rashtriya Sanskrit Vidyapeetha, Tirupati on the 27th November, 2002.

॥ श्रीस्वामिनारायणो विजयतेतमाम् ॥

पञ्चरात्रसंहितासूचिः

CATALOGUE OF PAÑCARĀTRA SAṀHITĀ

Editors:

Sadhu Parampurushdas
(Navya Vyakaranacharya)

Sadhu Shrutiprakashdas
(Sarvadarshnacharya, Vidyavaridhi, Ph.D.)

Publisher:
Swaminarayan Aksharpith
Shahibaug, Amdavad - 380 004, Gujarat, India.

CATALOGUE OF PAÑCARĀTRA SAṀHITĀ (Sanskrit)

Edited by Sadhu Parampurushdas (Navya-Vyakaranacharya);
Sadhu Shrutiprakashdas (Sarvadarshnacharya, Vidyavaridhi, Ph.D.)

Inspirer: HDH Pramukh Swami Maharaj

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पञ्चरात्रसंहितासूचिः

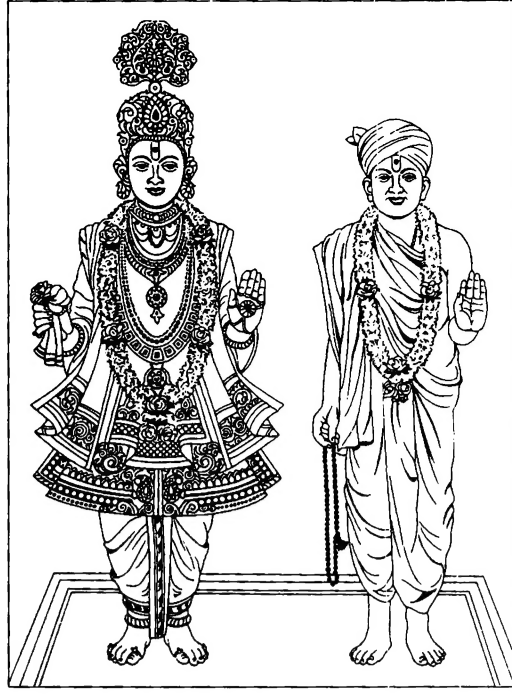
संपादकौ : साधुपरमपुरुषदासः (नव्यव्याकरणाचार्यः)
साधुश्रुतिप्रकाशदासः (सर्वदर्शनाचार्यः, विद्यावारिधिः, पीएच.डी.)

रजूकर्ता : आर्ष (अक्षरधाम - सेन्टर फोर एप्लाइड रीसर्च इन सोश्यल हार्मनी)
अक्षरधाम, सेक्टर २०, गांधीनगर - ३८२०२०, गुजरात, भारत

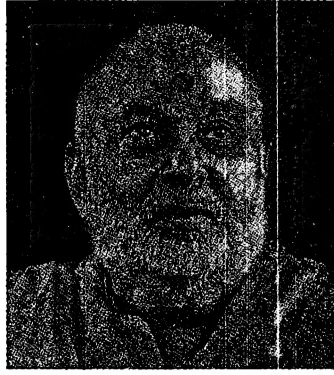
प्रेरक : प्रकट ब्रह्मस्वरूप प्रमुखस्वामी महाराज

प्रथम आवृत्ति : ५००, सितम्बर २००२

कीमत : रू. २००-००

मुद्रक एवं प्रकाशक :
स्वामिनारायण अक्षरपीठ
शाहीबाग, अहमदाबाद - ३८० ००४

श्रीमत्सद्गुणशालिनं चिदचिदि व्याप्तं च दिव्याकृतिं
जीवेशाक्षरमुक्त-कोटि-सुखदं नैकाऽवताराधिपम् ।
ज्ञेयं श्रीपुरुषोत्तमं मुनि-वरैर्वेदादि-कीर्त्यं विभुं
तं मूलाक्षर-युक्तमेव सहजानन्दं च वन्दे सदा ॥

Blessings

His Divine Holiness Pramukh Swami Maharaj

Bhagwān Swāminārāyan propagated the pristine Bhakti tradition on earth. He advocated that without attaining the brahmarup state one cannot become eligible to offer supreme devotion to Parabrahma.

Bhagwān Swāminārāyan accepted many rituals and traditions from the Pañcarātra sāstras. For example, in understanding God's form through the four sāstras He spoke about the glory of the Pañcarātra sāstras. This catalogue has been prepared by sadhus who have done research on the Pañcarātra.

This catalogue on the Pañcarātra sāstra has been dedicated to Brahmaswarup Shāstriji Mahārāj, who spread the mission of Bhagwān Swāminārāyan and established the true upasana advocated by Him throughout the world.

On reading this catalogue all scholars will be introduced to the Pañcarātra Āgamas and the principles advocated by Bhagwān Swāminārāyan and be inspired on the path of Bhakti.

I pray that Mahārāj, Swāmi, Shāstriji Mahārāj and Yogiji Mahārāj shower their blessings on the two sadhus (Sadhu Parampurushdas and Sadhu Shrutiprakashdas) who have compiled this catalogue.

Jai Swaminarayan with blessings
Shāstri Nārāyanswarupdās
(Pramukh Swāmi Mahārāj)

Publisher's Note

Bhagwan Swaminarayan incarnated on earth (1781–1830 CE) and promoted the path of *dharma* together with *bhakti*. He established Ekantik Dharma and repeatedly advocated the principle that God is Sākār i.e. has a form – a principle that is absolutely essential on the path of devotion. Describing His firm belief in this principle that God is *Sākār*, Bhagwan Swaminarayan says in Vachanamrut Gadhada II-39, "I have a very strong conviction that God possesses a form. That is, Shri Krishna Vāsudev resides in His Akshardhām – which is full of *chaitanya* and full of divine light – possessing an eternal and definite form. God, thus possessing a form, is also the all-doer, since that which is formless can accomplish nothing. In fact, so firm is My conviction that God possesses a form that even though I have read and heard many Vedānta scriptures, My conviction has not been dislodged."

In order to consolidate this belief firmly in His devotees, Bhagwan Swaminarayan instructs them in Vachanamrut Loya-6 only to read scriptures which describe God as being *Sākār*. He categorically forbids them to read or even listen to scriptures which describe God as *Nirākār*. Expounding on this important principle, He has talked about the Pāñcrātra scriptures. In Vachanamrut Vartal-2, He stresses that the Pāñcrātra scriptures are more comprehensive in their description of God's nature as *Sākār* than the Sankhya, Yoga or Vedanta scriptures.

Following totally the principles of Bhagwan Swaminarayan, Pramukh Swami Maharaj also consolidates this belief in his disciples and inspires them on the path of devotion and ultimate salvation. He also encourages scholars to study and teach those scriptures which endorse this principle. It is with his blessings that Pujya Parampurush Swami has studied the Pāñcrātra scriptures.

It was during his period of study that the vast body of the Pāñcrātra Saṁhitās became apparent and subsequently his efforts have produced this unique catalogue of Pāñcrātra Saṁhitā.

Using available technology, the Samhitas have been catalogued to reflect their published, unpublished or incomplete status. The compiled data has also been presented in graphic form and with appendices. The unique features of this catalogue have been mentioned in the preface by Pujya Shrutiprakash Swami and in the foreword by the renowned scholar K.K.A. Venkatacharya.

Swaminarayan Aksharpith is privileged to publish this well-researched thesis.

With great effort, Pujya Parampurush Swami and Pujya Shrutiprakash Swami have added an invaluable work to the world of Indian Sanskrit Literature and have enhanced the prestige of all Vaishnav Agamas. We are grateful and indebted to both sadhus. We pray to Bhagwan Swaminarayan and guruhari Pramukh Swami Maharaj to bless them so they continue to produce such invaluable works.

– Swaminarayan Aksharpith

Contents

LIST OF SPECIALISED ABBREVIATIONS

Adyar	Adyar Library and Research Centre, Adyar (Madras) 600 020, India
ASB	Oriental Library of the Asiatic Society of Bengal, Calcutta 700 001, India
IO	India Office Library, London
KSV, Tirupati	Kendriya Sanskrit Vidyapeetha, A.P. 517 501, India
Leaf	Manuscript preserved on palm-leaf.
MD / MGOML / MT	Government Oriental Manuscripts Library, Madras 600 005, India Descriptive Catalogue Numbers
OIB	Oriental Institute, University of Baroda, Baroda 390 002, India
TMSSM	The Tanjore Maharajah Serfoji's Sarasvati Mahal Library, Tanavur 613 001, India
SASMP	The Smitha Agama Collection: Sanskrit Books and Manuscripts relating to Pancaratra studies
DBPP	A Descriptive Bibliography of the Priented texts of the Pāñcarātrāgama; Vol.I,
PNV	Pancaratra Nul Vilakkam (Panorama of Pāñcarātra Literature)
YSS	Yatirajaswami Samgraha
Vach. Gadh I	Vachanãmrut Gadhadã I Section
Vach. Gadh II	Vachanãmrut Gadhadã II Section
Vach. Gadh III	Vachanãmrut Gadhadã III Section
Sar.	Vachanãmrut Sectionangpur Section
Loya.	Vachanãmrut Loya Section
Panchala.	Vachanãmrut Panchala. Section
Vartal Section	VachanãmrutPanchala. Section

IN SANSKRIT

वच.ग.प्र./ ग.प्र.	वचनामृत गढडा प्रथम प्रकरण
वच.ग.म./ ग.म.	वचनामृत गढडा मध्य प्रकरण
वच.ग.अं./ ग.अं.	वचनामृत गढडा अन्त्य प्रकरण
वच.सा./ सा.	वचनामृत सारंगपुर प्रकरण
वच.लो./ लो.	वचनामृत लोया प्रथम प्रकरण
वच.पं. / पं.	वचनामृत पंचाला प्रथम प्रकरण

DIACRITIC CONVENTION FOR TRANSLITERATED DEVANAGARI WORDS

अ	-	a	घ्	-	gh	प्	-	p
आ	-	ā	ङ्	-	ṅ	फ्	-	ph
इ	-	i	च्	-	c	ब्	-	b
ई	-	ī	छ्	-	ch	भ्	-	bh
उ	-	u	ज्	-	j	म्	-	m
ऊ	-	ū	झ	-	jh	य्	-	y
ऋ	-	ṛ	ञ्	-	ñ	र्	-	r
ॠ	-	ṝ	ट्	-	ṭ	ल्	-	l
ऌ	-	lṛi	ठ्	-	ṭh	ळ्	-	ḷ
ॡ	-	lṛī	ड्	-	ḍ	ळ्ह्	-	ḷh
ए	-	e	ढ्	-	ḍh	व्	-	v
ऐ	-	ai	ण्	-	ṇ	श्	-	ś
ओ	-	o	त्	-	t	ष्	-	ṣ
औ	-	au	थ्	-	th	स्	-	s
क्	-	k	द्	-	d	ह्	-	h
ख्	-	kh	ध्	-	dh	अं	-	aṁ (anusvāra)
ग्	-	g	न्	-	n	अः	-	aḥ (visarga)
ज्ञ्	-	Jñ	क्ष	-	kṣ			

In this text, diacritic marks have been used to facilitate the pronunciation of Sanskrit words like names of saṁhitās and other scriptures, scholars, institutions, etc. However, they have not been used for names and other words that are not written in that manner, e.g. Venkatacharya, shlokas, Krishnamacharya, etc.

We have retained the diacritic marks in names of editors, translators, etc. that have been used by the publishers of those volumes and abstained from them where the publishers have not used the diacritic convention.

The diacritic convention has not been absolutely adhered to in the publisher's note & Introduction in English.

Generally the words such as गंगा (Gangā), संख्या (Saṅkhya) मंजरी (Mañjarī) etc. are used in Gujarati and regional languages with the anuswār (nasal) sound. In Sanskrit however, with परसवर्ण (Parasavarṇa) there are different pronunciations. An attempt has been made to place the appropriate consonant according to the pronunciation e.g. in the word संख्या (saṅkhyā) ङ् is employed instead of the anuswār (nasal) sound. In the transliterated word, therefore, ṅ/Ṅ is used for ङ्. In the group of words क्रौंच संहिता (Crauñca saṁhitā), the anuswār (nasal) sound is, ञ, therefore, ñ/Ñ is used for ञ्. And in the word पुंडरीकाक्ष (Puṇḍarikākṣa), the anuswār (nasal) sound is ण्, therefore, ṇ/Ṇ is used for ण्.

GUIDE TO CATALOGUE DETAILS

Sample-1 Published Saṁhitā

1 अगस्त्यसंहिता-१ **(AGASTYA-SAṀHITĀ-1)**

Status ♦ **2** Complete

3 1. Editor : Vaiṣṇavarāmanārāyaṇadāsa
Publisher : Seth Chotelal Laxmichand Bookseller, Ayodhya, printed at Jain Press, Lucknow, 1898 (Devanāgari script)
2. Editor : Kamalakrishna Smṛtitirtha, Calcutta, 1910 (Bengali script)
3. Mysore, 1957 (Kannada script)

♦ **4**		**5**	
Saṁhitā Support	5	Venkatacharya	001
Historical Order **6**	5	Apte	0
Shlokas **7**	1459	Krishnamacharya	001
8 No. of Chapters	32	Schrader	001 ?

Remarks ♦ **9** Schrader mentions both 'Agastya' and 'Āgastya'. Agastya's name is associated with Vaidyak (Medicine), Mantra, Āgama, Tamil grammar and other scriptures. 'Agasti Saṁhitā' (A.C.C.5/38) which in Oriental Research Institute, Vadodara, is also 'Agastya Saṁhitā'.

♦ श्रेडरसूचावीयं संहिता 'अगस्त्य' 'आगस्त्य' इत्युभयनाम्ना प्राप्यते । 'अगस्त्य' इति नामधेयं वैद्यक-मन्त्र-आगम - तमिलव्याकरणादिषु बहुषु शास्त्रेषु संयुक्तम् । प्राच्यविद्यासंशोधनमन्दिरे (वडोदरा) ए.सी.सी. ५/३७ तमे क्रमाङ्के तन्त्रविषयेणी 'अगस्तिसंहिता' वर्तते सा अगस्त्यसंहितातो नातिरिच्यते।

1. The name of the saṁhitā is given in Sanskrit & roman scripts. The saṁhitās with identical titles but different contents are mentioned as 1, 2 and 3.
2. Mentions whether saṁhitā is complete or incomplete.
   The category of 'Incomplete' saṁhitā is defined as one in which only a few shlokas are available or a few chapters or shlokas are missing.
3. Information about the publication.
   It includes details about the editor, publisher, name of press, town/city, year of publication and the language of script. It also includes the available information indicated by the numericals 1, 2, 3, etc. which shows the editions of the saṁhitā and its different editors and publishers.
4. The 'Saṁhitā Support' shows the number of times in which only the name of the saṁhitā appears in other saṁhitās.
5. Different scholars have prepared catalogues of the Pāñcarātra Saṁhitās. In their catalogue, the concerned saṁhitā has a serial number that has been mentioned here. The interrogation sign in some cases shows that additional information has been given below under the 'Remarks' section. The names of four scholars: Venkatacharya, Apte, Krishnamacharya and Schrader are given in descending chronological order. Whenever the letter B appears besides Apte's reference number, then consider it to be his second list.
6. On the basis of language, matter and references in earlier scriptures, the information provided shows how old and valuable the saṁhitā is. Additional information on this point is given in the introduction (p.)
7. The number of available shlokas of the saṁhitā and the total number of shlokas of all the adhayayas are given here.

8. The number of available adhyayas or chapters is mentioned.
9. In the 'Remarks' section, additional information on the saṁhitā is given. It includes the scholars' opinion about the name of the saṁhitā, its reference in subjects other than Pāñcarātra, etc. This information is given in Sanskrit and English.

Sample-2 Unpublished Saṁhitā

❶ अगस्त्यसंहिता-२ AGASTYA-SAṀHITĀ- 2

Status: ❷ Incomplete

❸ Source-1 MD 5191, Telugu on leaf, "Agastya-Saṁhitā," chs. 1-6; MT 2996,
Grantha on paper, "Prāyaścittapaṭala," chs. 9-11.

Source-2 MT 2856, Telugu on leaf, "Pūjāsaṅgraha."
Also available: MT 2996, Grantha on paper, Prāyaścittapaṭala," in a significantly different version, where elsewhere this same lengthy is chapter called "Nityanaimittika-prayaścitta."

❹ Saṁhitā Support	5	❺ Venkatacharya	001
Historical Order ❻	2/07/5	Apte	
Shlokas ❼	1245	Krishnamacharya	001
❽ No. of Chapters	12	Schrader	001?

Remarks♦ ❾ Schrader mentions both 'Agastya' and 'Āgastya'. Agastya's name is associated with Vaidyak (Medicine), Mantra, Agama, Tamil grammar and other scriptures. The subject-matter, discussion, number of chapters and ślolaks in Agastya Saṁhitā-2 are differant from Agastya Saṁhitā-1.

♦ श्रेडरसूचावीयं संहिता 'अगस्त्य' 'आगस्त्य' इत्युभयनाम्ना प्राप्यते । 'अगस्त्य' इति नामधेयं वैद्यक - मन्त्र - आगम - तमिलव्याकरणादिषु बहुषु शास्त्रेषु संयुक्तम् । अगस्त्यसंहिता-१ इत्यतः प्राचीना, विशेषतः पाञ्चरात्रिकंपरम्परायाः अनुरूपा च।

SAMPLE - 2

1 The section is in accordance with sample - 1
2 The section is in accordance with sample - 1
3 The locations where the unpublished saṁhitā is available are shown by source Nos. 1, 2, 3, etc. The exact location, the name of particular scripture, section, page number, language of script and material on which manuscript has been written, etc. are shown here.
4 The section is in accordance with sample-1. Section 5, 6, 7, 8 and 9 are in accordance with sample-1.

Sample-3 Names of unavailable saṁhitā

❶ अङ्गिरतन्त्रम् ANGIRA-TANTRAM

❷ ♦ Saṁhitā Support 1

❸ ♦ Venkatacharya 002, Apte , Krishnamachary 002?, Schrader 002?

Remarks ❹ Krishnamacharya shows it as 'Aṅgiraḥ Saṁhitā'. Schrader mentions both 'Aṅgira' and 'Āṅgirasa'.

♦ कृष्णमाचार्यसूचौ 'अङ्गिरःसंहिता' इति निर्देशः। श्रेडरसूचौ 'अङ्गिर' 'आङ्गिरस' इत्युभयं निर्दिष्टम्।

SAMPLE - 3

1 This section is in accordance with sample - 1

2 This section is in accordance with section 4 of sample - 1

3 This section is in accordance with section 5 of sample - 1

4 This section is in accordance with section 9 of sample - 1

FOREWORD

India's glorious spiritual wisdom has been encapsulated in the Sanskrit language. Renowned Indian and foreign scholars have written at great length on the various facets of the Sanskrit language. They have profusely reflected and written on the Vedās, Upaniṣadas, Indian history, literature and drama. Unfortunately the Vaiṣṇava Āgamas have only a scant and almost negligible status. The reason for this sad state of affairs is not the scarcity of literature on Vaiṣṇava Āgamas, but its lack of information with the Indian and foreign scholars. Surprisingly, even the Vaiṣṇava Sampradāyas have very limited information on Vaiṣṇava Āgamas related to Pāñcarātra.

In this situation, this catalogue of the Pāñcrātra Saṁhitā is a very valuable contribution to the literature on Pāñcrātra Āgamas. Since its inception 200 years ago, the Swāminārāyaṇa Sampradāya is closely linked with the Vaiṣṇava Sampradāya.

Bhagwan Swāminārāyaṇa Himself has proclaimed 'मतं विशिष्टाद्वैतं मे'and has, thereby expressed His preference for 'विशिष्टाद्वैतम्' and an established a unique Brahma-Parabrahma Viśiṣṭādvaita Philosophy. The Pāñcrātra Āgamas have complete acceptability and popularity with the Rāmānuja Sampradāya. It is, therefore, appropriate and commendable that, the Swāminārāyaṇa Sampradāya is rendering its invaluable services to the propagation of Pāñcarātra Āgamas.

When I was appointed as the Director of 'AARSH', I cherished a hope that this research institute would certainly contribute in the spread of the message of Pāñcarātra Āgamas. I had inspired Sadhu Parampurushdas to take up '*Pāñcarātrarakṣā Ālochanātmakam Adhyayanam*' (a study on Pāñcarātrarakṣā). I am indeed very happy that my long cherished desire has now been fulfilled.

Scholars have mainly acknowledged Śaiva-Śākta Āgama as Āgamas, because till date a large volume of only that Āgama has come to light. The publication of this catalogue of 460 saṁhitās will therefore, give an idea about the wide range of Pāñcarātra Āgama literature.

The record of published and unpublished Pāñcrātra Saṁhitās in this catalogue are also very important. It will be a surprise for a large number of scholars that since the last 80 to 90 years, various Pāñcarātra Saṁhitās have been published with an English translation and in the regional scripts like Telugu, etc.

The publication of this valuable catalogue in English will be useful for foreign scholars. The remarks in Sanskrit, along with its English version, will be of great help to Indian scholars.

The information given about each saṁhitā includes the number of shlokas and

ādhyayas it has, the number of other saṁhitās wherein its name is given; and its serial number in the cataloguses of Schrader and subsequent three scholars. The information on the published saṁhitās includes all the relevant details of the publication. And for the unpublished saṁhitās, their total number, location and present condition are given.

After the saṁhitās were arranged in historical order, they were then scrutinised and evaluated. Though the Pāñcarātra literature is the word of God and hence entirely sacred and divine, the effort to appraise them for academic purposes is praiseworthy. Equally praiseworthy is the concept of knowing the period of the Saṁhitā with the numerals mentioned against the historical order.

The extensive and well writtem introduction to the catalogue, provided in Sanskrit and English will provide as a guideline for all English and Sanskrit Pāñcrātra scholars. The point highlighted about the contribution, no matter how small, by Vaiṣṇava Ācāryas on the subject of Pāñcrātra is also very appreciative.

I welcome the editor's statement that there is still a lot of scope for research in this subject. Nevertheless the editor's research, will unquestionably, be immensely useful to the scholars of the Pāñcrātra Āgamas. It is my earnest prayer to Lord Śrimann Nārāyaṇa that 'AARSH' flourishes and continues to bring out such valuable publications.

Chennai. K.K.A. Venkatacharya
Janmāshtami, V.S. 2058,
August 31, 2002

प्रस्तावना

भारतीयसंस्कृतिः – एकं मूल्याङ्कनम्

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः। स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥ मनुस्मृतिः २/२०

अयं गौरवध्वनिः सहस्रेभ्यः वर्षेभ्यः पूर्वं भगवता मनुना भारतीयमूल्यानां विश्वोपयोगाय प्रकटितः। भारतीयतत्त्वचिन्तकैरेतादृशनादद्वारा नैतिकमूल्यानि विश्वस्य मनुष्यमात्रमुद्दिश्य प्रकटीकृतानि। 'यत्र विश्वं भवत्येकनीडम्' इति ऋग्वेदकालीनध्वनेरेवानुरवो बहूनां चिन्तकानां मानसपटलमान्दोलयत्यधुनाऽपि।

अत्र खलु नैव केवलं विचारजालं प्रदायाकर्मण्यता प्रकटीकृता। विचारानुरूपं जीवनं बहुभिः महापुरूषैर्जीवितम्। अत्रैवाऽऽदर्शराज्ञो रामचन्द्रस्य राज्यमासीत्; तेन च रामचन्द्रेण स्वपितुराज्ञां स्वीकृत्य स्वर्णमुकुटधारिणी राज्यसिंहासनपदवी न्यक्कृता। तथैवञ्च यत्र रजकस्यापि लोकवादपरकं वाणीस्वातन्त्र्यमादृत्य रामचन्द्रेण स्वसमक्षं पूर्वं दत्ताग्निपरीक्षाया पतिव्रतायाः गर्भिण्या स्वपत्न्या अपि त्यागः कृतः। एतादृशाक्षेपेन दुःखात्मकपरिस्थितावपि सीतया चादर्शपत्न्या सर्वथा स्वभर्ता परमेश्वररूपेण पूजितः। भरतेनापि च प्राप्तमपि राज्यं त्यक्त्वा नन्दिग्रामे एव तपस्विजीवनं यापितम्।

अस्यैव भारतवर्षस्य श्रवणकुमारो नग्नपादो विचरन्, अन्धौ वृद्धपितरौ दोलिकायां संस्थाप्य, भारतवर्षस्य तीर्थयात्रां कारयामास। अत्रैव च एकलव्येन गुरुदक्षिणायां गुरवे न केवलं स्वदक्षिणहस्ताङ्गुष्ठः प्रदत्तः किन्तु स्वजीवनस्य श्रेष्ठधनुर्धारित्वरूपिणी महत्त्वाऽऽकाङ्क्षापि क्षणमात्रेण भस्मसात्कृता।

अस्यैव भारतवर्षस्य नचिकेतोनामकः किशोरः स्वपितरमपि फल्गुदानात् प्रतिरुरोध। परिणामेन यमद्वारं गत्वा नाचिकेतसविद्यायै यममपि वशीकृतवान्। त्यागस्य, तपसः, संयमस्य, व्रतदानस्य च नैकशता आदर्शरूपा नृपतयः, स्त्रियः, ऋषयः, अस्मिन्नेव देशे भारतीयसंस्कृतेः मूर्तस्वरूपा आसन्।

अधुनैव निर्गते विंशतितमे शतके केवलमेकमेव वस्त्रं शरीरोपरि निधाय निर्भीकेण वणिक्पुत्रेण अहिंसानादं प्रकटीकृत्य सार्धशतवर्षीया शूलमिव दृढमूलाऽऽङ्ग्लराज्यसत्ता सत्याग्रहोपायेन निष्कासिता। यस्य प्रेरणां प्राप्य विश्वस्य बहूनि राष्ट्राणि स्वतन्त्राणि सञ्जातानि। स च 'महात्मा-गान्धी' नाम्ना प्रसिद्धिङ्गतः। विंशतितमशतकस्य चरमकाले अस्यैव भारतवर्षस्य धनस्त्री-त्यागिनैकेन महात्मना भारतीयसंस्कृतेः विजयध्वजो लन्दननगरे मन्दिररूपेण दृढमूलः संस्थापितः। स च 'प्रमुखस्वामि-महाराज' नाम्नाऽधुनाऽपि नैकान् सन्मार्गयति।

भारतीयविचारधारारूपेण किं वाऽऽदर्शचरित्रानुरूपेण समस्तस्य विश्वस्य व्यवस्था यद्यभविष्यत् तदा नैकशतवर्षेभ्यः लोभेन, स्वार्थेन प्रवृत्तानि, प्रवर्तमानानि, प्रवर्त्स्यमानानि च भीषणयुद्धानि, नैकेषां सामूहिकसंहाराश्च निरर्थकानि शान्तानि भवेयुः।

किञ्चाद्यावधि यत्किञ्चित् विश्वेऽस्मिन् शुभं शान्तिरूपं, संवादात्मकं वा दृश्यते तत्सर्वं नैतिकमूल्यं पुरस्कृत्यैवेति निश्चप्रचम्। नैतिकमूल्यानां खनिश्च भारतीयसंस्कृतिरेव।

इयं भारतीयसंस्कृतिः कश्चन सुवर्णमृगो नास्ति, न वेन्द्रजालतुल्यं क्षणिकमाश्चर्यकारकं मायिकं तत्त्वजातम्, किन्तु भारतीयमनीषिभिः स्वात्मानं परमात्मन्यनुसन्धाय निःस्वार्थबुद्ध्या परोपकारबुद्ध्या च विरचितानां शास्त्राणामनुरूपेण जीवनव्यवस्था।

भारतीयशास्त्राणि संस्कृतेः पुष्टिप्रदानि

भारतीयशास्त्राणि विहाय संस्कृतेर्जीवनं कथम्? शास्त्रं, शास्त्रानुरूपेण जीवनेन च जनतां मार्गं दर्शयन्तं महापुरूषाश्चेत्युभयमपि भारतीयसंस्कृतेः प्राणतुल्यम् । सत्पुरुषा अध्यात्मदृष्ट्या शास्त्राणि रचयन्ति। रचितशास्त्रानुसारेण च विश्वमुन्नयन्ति। शास्त्राणि च सत्पुरुषान् प्रसिद्धयन्ति। इत्येवं रीत्याधुनिके सङ्कुचिते गतिशीले च काले पृथ्वीनिवासिमानवसमाजस्य क्षेमाय भारतीयशास्त्राणां योगदानं महत्तमम्। अस्ति खलु भारतीयशास्त्राणां प्रत्येकस्मिन् सूक्तिरत्ने भीषणमपि रक्तपातं निवारयितुं सामर्थ्यम्।

'आत्मनः प्रतिकूलानि परेषां न समाचरेत्' इतीदं वाक्यं राज्यसत्ताया विस्ताराय निर्दयानां हिंसकानां मिथ्याहङ्कारगर्तपतितानां सत्ताधीशानां मानसपटे आगमिष्यत् तर्हि लक्षाधिकानां मनुष्याणां संहारमवारोत्स्यत्।

'मा गृधः कस्यस्विद् धनम्' इत्येकमेव वाक्यं गृध्रदृष्ट्या तुच्छधनादिलाभार्थं युद्धाय प्रवृत्तानां राष्ट्रप्रमुखानां किं वाऽन्येषां मनसि स्थिरमभविष्यच्चेत् अगणितधनस्यापव्ययो निवारितो भवेत्।

'सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्' इत्येकैव श्रुतिः धर्मान्धराज्यनेतृणां मानसाऽऽन्दोलनं प्रतिष्ठामलप्स्यत् तदा नैकेषां जीवनं सम्पत्तिश्च सुरक्षितमभविष्यत् ।

विश्वसंस्कृतौ समर्था भारतीयविचारधारा एव। विश्वेऽस्मिन् बह्वीषु संस्कृतिषु भारतीयविचारधारा परिपक्वा तस्याश्च जीवनरूपाणि भारतीयशास्त्राणि इति विज्ञायते । भारतीयशास्त्रपरम्परां विहाय भारतीयसंस्कृतेः जीवनमेव कथं सम्भवेत्? शास्त्राणि शास्त्रानुसारेण समाजं मार्गदर्शयन्तः सत्पुरुषाश्चोभयं भारतीयसंस्कृतेः अन्तर्बहिःप्राणाः सत्पुरुषाः अध्यात्मदृष्ट्या शास्त्राणि रचयन्ति। रचितशास्त्रानुसारेण च विश्वमुन्नयन्ति। शास्त्राणि च सत्पुरुषान् लक्षणानुसारेण निर्दिशन्ति, तदेवमुभयोः परस्पराश्रितत्वम्।

भारतीयशास्त्राणां प्राणतुल्ये द्वे प्रमुखशास्त्रपरम्परे प्राचीनकालादद्यावधिः समानरूपेण दरीदृश्येते । एका निगमपरम्परा, द्वितीया चागमपरम्परा

निगमपरम्परा

निगमाः ऋग्यजुःसामाथर्वाख्याः संहिताविशेषरूपाः वेदाः, तदीयपरम्परायां तत्परिबृंहणरूपा अन्ये ग्रन्थसमूहाः सन्ति। तेषु शतपथब्राह्मणादयो ब्राह्मणग्रन्थाः,गृहस्थाश्रमस्य विधिनिषेधादिकं निरूपयन्ति कात्यायनादिभिर्विरचितानि श्रौतसूत्राणि, आश्वलायनादिभिर्निर्मितानि गृह्यसूत्राणि च, वानप्रस्थाश्रमकाले वैदिकचिन्तनस्य परिपाकरूपाणि कौषीतक्यैतरैयाद्यारण्यकानि, चिन्तनस्य चरमसीमातुल्यानि तिलेषु तैलवत् वैदिकसाहित्ये व्याप्तानि पृथक्कृतानि चोपनिषत्पदवाच्यानि शास्त्राणि, शिक्षाकल्पादीनि षड् वेदाङ्गानि, वैदिककर्मकाण्डरूपाणि कल्पसूत्राणि आपस्तम्बादिविरचितानि धर्मसूत्राणि, वेदानुपजीव्य चिन्तितानि न्याय-वैशेषिक-पूर्वोत्तरमीमांसादिकदर्शनानि याज्ञवल्क्यादिभिर्विरचिता वेदमूलकस्मृतयः, वेदोपबृंहणरूपा महाभारतादय इतिहासग्रन्था विष्णु-स्कन्दादिपुराणग्रन्थाश्च समाविष्टाः सन्ति।

एषः सर्वोऽपि साहित्यनिधिर्वैदिकः। वैदिकसाहित्यमुपजीव्य भारतस्य ग्रामं ग्राममद्यावधिर्नैतिकमूल्यानि जीवन्ति किं बहुना हालिकः शास्त्रानभिज्ञोऽपि परम्परया वैदिकस्य शास्त्रीयस्य वा संस्कारान् आचरन्ति।

आगमपरम्परा

निगमपरम्परायाः समानरूपेणैव विकसिताऽऽगमपरम्परा। साऽपि भारतीयसंस्कृतेरमूल्यो निधिः। बह्व्यो विद्यास्तामेवोपजीव्य प्रकटिताः, समाजे उपयुक्ताश्च। यद्यपि वेदेऽप्यागमशब्दव्यवहारो विद्यते तथापि तस्य क्वाचित्कत्वात्, रूढ्या तन्त्रेष्वागमशब्दव्यवहाराच्च, अत्र तन्त्रसाहित्यार्थमागमशब्द उपयुज्यते। एतत्साहित्ये साम्प्रदायिकरीति-नीति-पद्धत्यादीनां निरूपणं, स्वेष्टदेवताया अर्चन-पूजादिक्रमस्य विस्तारः, उत्सवदीक्षादिनिरूपणञ्च विशेषतो दृश्यते।

आगमस्य विविधानि लक्षणानि वर्ण्यन्ते, तानि यथा--

१. 'आगतं शिववक्त्रेभ्यो, गतञ्च गिरिजाश्रुतौ। मतं श्रीवासुदेवस्य तस्मादागम उच्यते॥'[१]

२. 'आगच्छन्ति बुद्धिमारोहन्ति यस्माद् अभ्युदयनिःश्रेयसोपायाः स आगमः' (वाचस्पतिमिश्रः, तत्त्ववैशारदी १-७)

३. 'सृष्टिश्च प्रलयश्चैव देवतानां यथार्चनम्। साधनञ्चैव सर्वेषां पुरश्चरणमेव च ॥

षट्कर्मसाधनञ्चैव ध्यानयोगश्चतुर्विधः। सप्तभिर्लक्षणैर्युक्तमागमं तद्विदुर्बुधाः॥'(वाराहीतन्त्र[२])

यद्यप्युपर्युक्तानि सर्वाणि लक्षणानि, एकं वा लक्षणम्, सर्वेषु तन्त्रागमेषु सम्भवन्त्येवेति निश्चित्य कथयितुं न शक्यते, तथापि साम्प्रदायिकपरम्परानिरूपकाणि शास्त्राण्यागमपदवाच्यानीति साधारणतया कथयितुं शक्यते।

आगमभेदाः तद्वर्णनञ्च

आगममूलकपरम्परायां बौद्ध-जैन-शैव-शाक्त-सौर-वैनायक-स्कान्द-वैष्णवरूपा प्रभेदाः सन्ति। तत्र वर्तमानकाले ग्रन्थरूपेण जीवितपरम्परात्मका बौद्ध-जैन-शैव-शाक्त-वैष्णवाऽऽगमाः सन्ति। आगमानामपरं नामधेयं तन्त्रमित्यपि प्रसिद्धम्।। अस्य रहस्यात्मकस्य तान्त्रिकसाहित्यस्य व्याप्तिः भारतराष्ट्राद् बहिः चीन-त्रिविष्टम् -(तिबेट) श्रीलङ्कादिदेशेष्वपि दृश्यते। इयञ्चाऽऽगमपरम्पराऽपि द्विविधा, वैदिका अवैदिका च।

अवैदिकागमाः

तत्राऽवैदिकाऽऽगमेषु बौद्ध-जैनागमाः परिगणिताः। ये च स्पष्टतया वैदिकसाहित्यतो भिन्नां विचारधारां प्रकटयन्ति, वेदान् निन्दन्त्यपि, वेदेभ्यो नास्माभिः किञ्चिदपि गृहीतमिति सोहापोहं निरूपयन्ति। तथाऽपि बहुषु विषयेषु वैदिकपरम्परासाम्यमपि तेषु दृश्यते।

ः बौद्धदर्शनस्य वज्रयानसम्प्रदाये आगमानां तन्त्राणां वा साहित्यं विपुलम्। प्रमोदमहायुगः, परमार्थसेवा, आर्यमञ्जुश्री, पिण्डिक्रमः, सम्पुटोद्भव इत्यादीनि द्वासप्ततिपरिमितानि तन्त्राणि सन्ति। तेषु बहूनां चीनदेशीयायां तिबेटदेशीयायाञ्च भाषायामनुवादोऽपि सञ्जातः। बौद्धतन्त्राणां विधिविधानेऽपि वैदिकागमसाम्यं दृश्यते।

जैनपरम्पराऽनुसारेण तृतीयशतकादारभ्यैकादशशतकपर्यन्ते काले जैनतान्त्रिकसाहित्यं प्रकटितम्। विद्यानुप्रवाद-नामकग्रन्थे जैनतन्त्रस्य जैनविद्यायाश्च विमर्शो निरूपितः। मानदेवसूरि-(लघुशान्तिमन्त्रकर्ता) वादिवेतालसूरि-(बृहत्शान्तिमन्त्रकर्ता) सिद्धसेनदिवाकर इत्यादयस्तान्त्रिका आसन्, यैर्जैनतन्त्राणां प्रचारः कृतः। जैनागमेषु सरस्वती-अम्बिका-कुबेरा-पद्मावती-सिद्धार्थिकादिदेवीनां वर्णनं प्राप्यते, याश्च देव्यः तीर्थङ्कराणां सेविकारूपेण परिगणिताः।

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१. आचार्य सरयूप्रसाद द्विवेदी, 'आगमरहस्य', पूर्वार्द्धः, पृ.२

२. राघवप्रसाद चौधरी, 'पाञ्चरात्रागम' पृ.१

वैदिकागमाः

वैदिकागमेषु शैव-शाक्त-वैष्णव-सौर-वैनायक-स्कान्दागमानां परिगणनम्। यद्यप्येतेष्वागमेषु कियदवधि वैदिकत्वं तत्खलु विवादास्पदम्, यतो हि ब्रह्मसूत्रोपनिषदादिशास्त्राणामिव मुख्यत्वेन वैदिकसाहित्यमाधारीकृत्यागमानां निर्माणं नास्ति।। तथापि वैदिकमन्त्राणां पूजायामुपयोगः, रूद्र-विष्ण्वादिवैदिकदेवतानां पूजनञ्च वैदिकत्वकथने उपयुक्तमिति विज्ञेयम्।

वेदवादिषु भाट्टमीमांसकैः प्राभाकरमीमांसकैश्च श्लोकवार्तिक-तन्त्रवार्तिक-प्रकरणपञ्चिकादिष्वागमस्य खण्डनं कृतम्। शङ्कराचार्येण च ब्रह्मसूत्रस्य स्वकृतभाष्ये द्वितीयाध्यायस्य द्वितीयपादे शैव-शाक्त-पाञ्चरात्रागमानां वैदिकत्वाभावेन हेतुना खण्डनं निरूपितम्। तद्विरुद्धञ्च नवमशतके जयन्तभट्टेन न्यायमञ्जर्यां शब्दनिरूपणे, दशमशतके यामुनाचार्येण चागमप्रमाण्ये आगमानां वैदिकत्वरक्षणे प्रयतितम्। ब्रह्मसूत्रद्वितीयाऽध्यायस्य द्वितीयपादस्योत्पत्त्यसम्भवाधिकरणे शङ्कराचार्येण प्रदत्तानां दोषाणां निरसनं विधाय पाञ्चरात्रस्य वैदिकत्वं रामानुजाचार्येण सिद्धान्तितम्। तदेवं वैदिकत्वाऽवैदिकत्वविवादेतिहासः।

शैवागमस्य सम्प्रदायभेदेन, देवताभेदेन, परम्पराभेदेन च बहवो भेदाः सञ्जाताः।

- कापाल-कालमुख-पाशुपत-शैवेति सम्प्रदायाः प्रसिद्धाः।
- तन्त्रभेदेन दश शैवागमाः, अष्टादश रौद्रागमा इति भेदाः।
- श्रीकण्ठीसंहिताऽनुसारेण अष्टौ अष्टकाः (८ X ८ =६४) भैरवागमरूपेण प्रसिद्धाः।
- आगमतत्त्वविलासग्रन्थे चतुःषष्टिभेदा निरूपिताः।
- नेपालस्थित-दरबारलाईब्रेरी-मध्यस्थ-निःश्वाससंहितायां सूत्रात्मकाः पञ्चविभागाः।
- समयाचाररूपकौलमार्गानुसारेण शुभागमपञ्चकम्।
- श्रीविद्यासम्प्रदायाऽनुसारेण कादि, हादि, कहादि, इति भेदत्रयम्।
- तान्त्रिक्य उपनिषदः
- यामलग्रन्थाः सारग्रन्थाश्च। इत्येवं भेदाः प्रभेदाश्च बहुविधाः सन्ति।

शाक्तागमेष्वपि सम्प्रदायभेदेन दक्षिणाचारः वामाचारश्चेति भेदद्वयम्। शैवागममिव शाक्तागमेष्वपि चतुःषष्टितन्त्राणां गणना, अष्टोत्तरशतागमगणना च प्रसिद्धा। समग्रेष्वागमिकसाहित्येषु शैव-शाक्तागमसाहित्यं विपुलम्। यद्यपि वर्तमानकाले कियन्ति तन्त्राणि सन्ति? कुत्र सन्ति? इत्येतत् सर्वं संशोधनस्य विषयः। सौर-स्कान्द-गाणपत्यागमानां नाममात्रं पराशरमाधवीयादिग्रन्थेषु दृश्यते।

वैष्णवागमेषु वैखानसागमः

वैष्णवागमपरम्पराया द्वैविध्यम् , वैखानसागमः पाञ्चरात्रागमश्चेति। साधारणतया शास्त्रान्तराणाम् अपेक्षया आगमसाहित्यं स्वल्पं प्रसिद्धम्। तत्रापि बौद्ध-शैव-शाक्तागमापेक्षया वैष्णवागमसाहित्यस्य प्रसिद्धिर्न्यूना। तत्रापि वैखानसागमसाहित्यं तु स्वल्पमात्रयैव प्रसिद्धम्।

वैखानसमुनिना विखनोमुनिना वा विरचितं वैखानसागमशास्त्रम्। विखनो मुनिः स्वयं चतुर्मुखब्रह्मैवेति 'वैखानस विजय' (पृ.१३) इति ग्रन्थे निरूपितम्। तैत्तिरीयारण्यके (१-२३-) 'ब्रह्मणो नखादुत्पन्न इति', भृगुप्रोक्तसंहितासु

संहितासु क्रियाधिकारे प्रथमश्लोके 'नारायणपुत्र' इति च दृश्यते। भगवता विष्णुनोपदिष्टानि वैखानससूत्राण्यागमस्याऽस्य मूलम् । तैत्तिरीयसूत्राण्येव वैखानससूत्राणीति विदुषां मतम् ।[३]

वैखानसेन मुनिना अत्रि-भृगु-कश्यप-मरीचिनाम्ना प्रसिद्धेभ्यः चर्तुभ्यः स्वशिष्येभ्यः ज्ञानमिदं प्रदत्तम्। तस्य विस्तार एव वैखानसागमसाहित्यम्। वैखानसागमस्य विस्तारं प्रदर्शयन् विमानार्चनाधिकरणे निरूपितं यत् 'मया (मरीचिना) च जयसंहिता, आनन्दसंहिता, संज्ञानसंहिता वीरसंहिता, विजयसंहिता, विजितसंहिता, विमलसंहिता, ज्ञानसंहितेत्यष्टासु संहितासु लक्षाधिकचतुरशीतिसहस्रग्रन्था उक्ताः' (पृ.५२२) वैखानसमुनेः चतुःषु शिष्येष्वेकस्यैव मरीचेः लक्षाधिकचतुरशीतिसहस्रग्रन्थाः स्युस्तर्हि सर्वं साहित्यं कियद् विपुलं स्यात् ? परन्त्विदमर्थवादरूपं वाक्यमिति प्राप्तसाहित्यनिरीक्षणेन प्रतिभाति।

वैखानसागमस्य साहित्यं परिगणयन् वैखानसागमकोशस्य पूर्वभूमिकायां (पृ.१७-१८) लिखितं यत् --

- विखनःशिष्येण अत्रिणा पूर्वतन्त्र-आत्रेयतन्त्र-विष्णुतन्त्र-उत्तरतन्त्रसञ्ज्ञकाः चत्वारः,
- कश्यपेन सत्यकाण्ड-तर्ककाण्ड-ज्ञानकाण्डसञ्ज्ञकास्त्रयः
- भृगुना खिल-पुरातन्त्र-वासाधिकार-चित्राधिकार-मानाधिकार-क्रियाधिकार-अर्चाधिकार-यज्ञाधिकार-वर्णाधिकार-प्रकीर्णाधिकार-प्रतिगृह्याधिकार-निरुक्ताधिकार-खिलाधिकारसञ्ज्ञकास्त्रयोदश,
- मरीचिना..... (उपर्युक्ता अष्ट) ,

इत्येवमष्टाविंशतिः ग्रन्था मुख्याः सन्ति। अन्यस्यां गणनायां किञ्चिद्भेदेन चतुर्विंशतिग्रन्थानां वर्णनं प्राप्यते, किन्तु द्वितीयगणनातः प्रथमा प्रामाणिकतरेति वैखानसकोशसम्पादकस्य मतम्। एतासु सर्वासु संहितासु केवलम् अत्रिप्रोक्तं समूर्तार्चनाधिकरणम्, कश्यपप्रोक्तः ज्ञानकाण्डः, भृगुप्रोक्ता अर्चनाऽधिकार-क्रियाधिकार-खिलाधिकार-निरुक्ताधिकार-प्रकीर्णाधिकार-यज्ञाधिकार-वासाधिकाराः, मरीचिप्रोक्तो विमानार्चनकल्पः इत्येवं दशसङ्ख्यका एव ग्रन्था अस्मद्दृष्टिपथमायान्ति।

एतेषु दशसु ग्रन्थेषु अत्रिप्रोक्तं समूर्तार्चनाधिकरणम्, कश्यपप्रोक्तः ज्ञानकाण्डः, भृगुप्रोक्तौ क्रियाधिकारखिलाधिकारौ; एते चत्वारो ग्रन्था देवनागर्यां, भृगुप्रोक्तौ प्रकीर्णाधिकार-यज्ञाधिकारौ आन्ध्रलिप्यां, मरीचिप्रोक्तो विमानार्चनकल्पः पुनर्देवनागर्याम् आन्ध्रलिप्याञ्च इत्येवं सप्त मुद्राप्य प्रकाशिताः; शेषास्त्रयो हस्तलिखितपुस्तकरूपा सन्ति। वैखानसागमस्य एतावत्साहित्यमुपलब्धम्।

वैखानसागमिकमन्दिराणि तमिल-आन्ध्रराज्येषु बहूनि सन्ति। विश्वप्रसिद्ध-तिरुपतिक्षेत्रस्य श्रीनिवासमन्दिरस्य पूजाविधिरपि वैखानसागमानुसारेण प्रचलति । पाञ्चरात्रागमस्य सहोदरतुल्यस्यास्यागमस्य महिमा पाञ्चरात्रिक-संहितायामप्युपलभ्यते।

पाञ्चरात्रिक-वैखानसागमयोर्भेददर्शकचिह्नेषु मन्त्रसमूह एकः।वैखानसागमग्रन्थाः विशेषतया वैदिकमन्त्रप्रधानाः अत्रागमिकमन्त्राणामल्पत्वम्। पाञ्चरात्रसंहितासु प्राचीनसंहितासु वैदिकमन्त्राणामल्पत्वमागमिकमन्त्राणां भूयस्त्वम्, मध्यकालीनसंहितासु उभयोर्मन्त्राणां समानत्वेऽपि तान्त्रिकमन्त्राणां प्राधान्यमिति भेदः। पूजाधिकारदृष्ट्याऽप्युभयत्र भेदः। वैखानसागमानुसारिषु मन्दिरेषु वैखानसगोत्रियब्राह्मणानामेवाऽधिकारः नान्येषां द्विजानामधिकारः।

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३. कालिया अशोककुमार, लक्ष्मीतन्त्र धर्म और दर्शन. पृ.१५-१६
डॉ. मिश्र रामप्यारे, वैष्णव पाञ्चरात्र आगम कतिपय पक्ष पृ.५-७

पाञ्चरात्रिकमन्दिरेषु शाण्डिल्य-औपगायन-मौञ्ज्यायन-कौशिक-भारद्वाजगोत्रियाणामेवाऽधिकारः। ते खलु मूलपाञ्चरात्रिकाः इति प्रसिद्धिङ्गताः। वैष्णवाचार्येषु यामुनाचार्येण आगमप्रामाण्ये, वेदान्तदेशिकेन पाञ्चरात्ररक्षायाञ्च वैष्णवागमत्वेन परम्पराद्वयमपि समानत्वेन निरूपितम्। अद्यापि श्रीवैष्णवेषु वैखानसागमीयं तिरुपतिक्षेत्रम्, अथ पाञ्चरात्रिकं श्रीरङ्गक्षेत्रम्, उभयमपि स्वयंव्यक्तत्वेन तुल्यं पूजनीयम्, श्रद्धास्पदञ्च।

पाञ्चरात्रसम्प्रदायपरिचयः

पाञ्चरात्रसम्प्रदायमत्र विशेषतया निरूपयिष्यामः। यतो हि साधारणतया स एवास्य ग्रन्थस्य मुख्यो विषयः। पाञ्चरात्रस्य विशेषतया निरूपणे केचन हेतवः शङ्काश्च सन्ति।

१. भारतीयसंस्कृतवाङ्मयस्थाः पञ्चतन्त्रस्य वार्ताः जगत्यस्मिन् सर्वत्र प्रसिद्धिङ्गता, अतः पञ्चतन्त्रकथा-तुल्या काश्चन वार्ता पाञ्चरात्रसंहिता इत्येका शङ्का।

२. किंव्वा भासकविलिखितं पाञ्चरात्रनाटकमिव काश्चन नाटकसाहित्यसंहिताः पाञ्चरात्रमिति।

३. 'नारदपञ्चरात्रम्' इति कश्चन ग्रन्थविशेष एव पाञ्चरात्रमिति केचन निरूपयन्ति। यद्यपि तत्र कारणानि सन्ति तेषां निरूपणं 'नारदपञ्चरात्रम् - संहितासाधारणं नाम' इति विषये कथयिष्यामः। परन्त्वेतेषु सन्देहेषु भ्रान्तानां कृते पाञ्चरात्रसाहित्यस्य यथार्थं स्वरूपं प्रदर्शयितुमप्ययं प्रयासः। प्रथमं पाञ्चरात्रिकसम्प्रदायं वर्णयित्वा साहित्यविषये विचारयिष्यामः। सम्प्रदायनिरूपणादपि प्राक् पाञ्चरात्रशब्दार्थं विज्ञास्यामः।

पाञ्चरात्रशब्दार्थः

पाञ्चरात्रशब्दनिर्वचनाय जर्मनविद्वान् एफ्. ओटो श्रेडर(१९१६) जे.ए.ब्यूतानिन् (१९६२) वी. राघवन् (१९६५) पी.पी आप्टे (१९७२) इत्यादिभिः विद्वद्भिर्विंशतितमे शतके बहुधा प्रयतितम्। तेषां प्रयत्नस्य प्रामाणिकत्वेऽपि ते सर्वे पाञ्चरात्रशब्दार्थविज्ञाने नैकमत्येन साधारणमेकं निश्चितमर्थं ज्ञातवन्तः।[४] डॉ. रामप्यारे मिश्रमहोदयः भाषाविज्ञानमाधारीकृत्य 'पञ्च = समस्तम् + रात्र = उपासना' इति व्यस्तार्थं स्वीकृत्य 'समग्रनरसमष्ट्याः उपासनेति' पञ्चरात्रशब्दार्थं लिखितवान् । परन्तु परमतत्त्वस्य जीवात्मभिन्नस्य उपासनादर्शकस्यैकायनवेदनाम्ना प्रसिद्धस्याऽस्य पाञ्चरात्रस्य जीवतत्त्वोपासन्नारूपकोऽयमर्थः कियदवधिः समुचित इति विद्वद्भिर्विचारणीयम् ।

तदित्थं पञ्चरात्रशब्दस्य भाषाविज्ञानदृष्ट्या, निरुक्तकारदृष्ट्या, व्याकरणदृष्ट्या वा सर्वजनस्वीकृत एकोऽर्थो नैव प्राप्यते। ततश्च पाञ्चरात्रसंहितासु निरूपितान् शब्दार्थान् दृष्ट्वा सन्तोष्टव्यमस्माभिः। तदत्र प्रदर्श्यते। संहितासु पाञ्चरात्रशब्दार्थप्रदर्शकाः त्रिविधाः सन्दर्भाः मुख्यत्वेन प्राप्यन्ते। १. **पाञ्चरात्रागमस्यान्यदर्शनापेक्षया उत्कृष्टताप्रदर्शकार्थाः। २. पाञ्चरात्रज्ञानप्राप्तेः समयावधिप्रदर्शकार्थाः। ३. दार्शनिकविषयत्वप्रदर्शकार्थाः।**

पाञ्चरात्रागमोत्कृष्टताप्रदर्शकनिर्वचनानि --

॥१॥ 'पुराणं वेदवेदान्तं तथाऽन्यत् साङ्ख्ययोगजम् । पञ्चप्रकारं विज्ञेयं यत्र रात्र्यायतेऽब्जज! ॥
फलोत्कर्षवशेनैव पाञ्चरात्रमिति स्मृतम्।' (पौष्करसंहिता, ६८/ ३०७-८.)

॥२॥ 'साङ्ख्यं योगस्तथा शैवं वेदारण्ये च पञ्चकम् । प्रोच्यन्ते रात्रयः कान्ते ! आत्मानन्दसमर्पणात् ॥

४. डॉ. रामप्यारे मिश्र, वैष्णव पाञ्चरात्र आगम, पृ.६८-७२.

पञ्चानामीप्सितो योऽर्थः स यत्र समवाप्यते । परमानन्दमेतेन प्राप्नोति परमात्मनः ॥'

(शाण्डिल्यसंहिता, १/४/७५,७६.)

॥३॥ 'पञ्चेतराणि [५] शास्त्राणि रात्रीयन्ते महान्त्यपि । चन्द्रतारागणं यद्वत् शोभते नैव वासरे ।
तथेतराणि शोभन्ते पञ्च नैवास्य सन्निधौ॥ पञ्चत्वमथवा यद्वद्दिप्यमाने दिवाकरे ।
ऋच्छन्ति रात्रयस्तद्वदितराणि तदन्तिके ॥' (पाद्मसंहिता, ज्ञानपादः, १/७२-४.)

पाञ्चरात्रिकज्ञानप्राप्तिहेतुकसमयप्रदर्शकं निर्वचनम् -

॥१॥ 'आदौ कृतयुगे प्राप्ते केशवेन प्रसादिता । अनन्तो गरुडश्चैव विष्वक्सेनः कपालभृत् ॥
ब्रह्मा इत्येव पञ्चैते शृण्वन्ति पृथगीरितम् । अनन्तं प्रथमे रात्रौ गरुडश्च द्वितीयके ॥
तृतीयरात्रे सेनेशः चतुर्थे वेधसाश्रितम् । रुद्रः पञ्चमरात्रे च श्रद्धाशास्त्रं पृथक् पृथक्॥

(विहगेन्द्रसंहिता, प्रथमपटलः, पृ.७.)

॥२॥ 'सुदर्शनाद्याः हेतीशाः पञ्च ब्रह्मर्षिरूपत :। समुत्पन्नाः क्षितितले पौण्ड्रवर्धस्थलादिषु॥
पञ्चायुधांशास्ते पञ्च शाण्डिल्यश्चौपगायनः। मौञ्ज्यायनः कौशिकश्च भारद्वाजश्च योगिनः॥
पञ्चापि पृथगेकैकदिवारात्रं जगत्प्रभुः। अध्यापयामास यतस्ततस्तन्मुनिपुङ्गवाः॥

(ईश्वरसंहिता, २१/५१८-१९,५३२-३३)

दार्शनिकनिवर्चनानि -

॥१॥ 'रात्रिरज्ञानमित्युक्तं पञ्चेत्यज्ञाननाशकम् । तच्छास्त्रं पाञ्चरात्रं स्यादन्वर्थस्यानुरोधतः॥

(श्रीप्रश्नसंहिता, २/४०)

॥२॥ महाभूतगुणाः पञ्च रात्रयो देहिनः स्मृताः। तद्योगाद्विनिवृत्तेर्वा पाञ्चरात्रमिति स्मृतम्॥
भूतमात्राणि गर्वश्च बुद्धिरव्यक्तमेव च। रात्रयः पुरुषस्योक्ताः पाञ्चरात्रं ततः स्मृतम् । (परमसंहिता, १/३९-४१)

॥३॥ पञ्चेन्द्रियाणि विषयाः पञ्चभूतानि तद्गुणाः। पञ्चशब्दाभिधेयानि विद्वांसोऽप्याचचक्षिरे॥
रा इत्ययमपि प्रोक्तो धातुरादानवाचकः । विषयेन्द्रियभूतानामादातारश्च पञ्चराः॥
मनुष्याः पालनात्तेषां पाञ्चरात्रमिति स्मृतम्। (विश्वामित्रसंहिता, २/३-५)

॥४॥ रात्रञ्च ज्ञानवचनं ज्ञानं पञ्चविधं स्मृतम् । तेनेदं पाञ्चरात्रञ्च प्रवदन्ति मनीषिणः॥
ज्ञानं परमतत्त्वञ्च जन्ममृत्युजरापहम् । ज्ञानं द्वितीयं परमं मुमुक्षूणाञ्च वाञ्छितम् ॥
ज्ञानं शुद्धं तृतीयञ्च मङ्गलं कृष्णभक्तिदम् । चतुर्थं यौगिकं ज्ञानं सर्वसिद्धिप्रदं परम्॥
ज्ञानञ्च पञ्चमं (परमं) प्रोक्तं तद्वै वैषयिकं नृणाम् ॥

(ज्ञानामृतसारसंहिता / नारदपञ्चरात्रम्) १/१/४५-५२.संक्षेपः)

॥५॥ 'भगवद्भक्तिरेव स्याद् भक्तानां मुक्तिकारणम् । तद्भक्तिबोधकं शास्त्रं पाञ्चरात्रागमं स्मृतम् ॥'

(पुरुषोत्तमसंहिता,१/४.)

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५. अत्र 'पञ्चेतराणि' इति श्लोकान्तर्गत-पञ्चशास्त्रपदेनास्मिन्नेवाध्याये ४७-५३ श्लोकेषु निर्दिष्टानि योग-साङ्ख्य-बौद्ध-जैन-शैवेति शास्त्राणि विज्ञेयानि।

तदेवं बहुविधानि निर्वचनानि प्राप्यन्ते। एतेषु निर्वचनेषु ज्ञानामृतसारसंहितायाः तृतीयं ज्ञानरूपं निर्वचनं, पुरुषोत्तमसंहितायाश्च निर्वचनं भक्तिशास्त्रनिरूपकरूपं भगवत्स्वामिनारायणेन वचनामृतेषु शब्दभेदेन भाषितम्। एतयोर्निर्वचनयोः दासभावेन भगवद्भक्तिः करणीयेत्येवाशयः। स च तस्य शब्देषु यथा-'पाञ्चरात्रशास्त्रे भगवत्स्वरूपनिरूपणमित्थं प्राप्यते 'श्रीकृष्ण-पुरुषोत्तमनारायण एक एव वासुदेव-सङ्कर्षण-अनिरुद्ध-प्रद्युम्नरूपेण चतुर्धा भवति। पृथिव्याञ्चावतारान् धत्ते। तेषु व्यूहविभवस्वरूपेषु नवविधा भक्तिरेव मनुष्याणां मोक्षप्रदायिनी'।(वच.ग.प्र., ५२.)'भगवतो भक्ता ब्रह्मस्वरूपावस्थां प्राप्ता अपि दृढतया दासभावेन भगवतो भजनं कुर्वन्तीति।' (वच.ग.म., ६७)

२.१.३. पाञ्चरात्रसम्प्रदायस्य प्राचीनता।

सूरिः सुहृद् भागवतः सात्वतः पञ्चकालवित् । एकान्तिकस्तन्मयश्च पाञ्चरात्रिक इत्यपि॥

एवमादिभिराख्याभिराख्येयः कमलासन! । .... (पाद्मसंहिता, चर्यापादः, २/८७,८८)

पाञ्चरात्रसम्प्रदायानुयायिनामेताः सञ्ज्ञा इति प्रमाणम्। अत्र प्रोक्तासु सञ्ज्ञासु 'सूरि'पदेन पाञ्चरात्रसम्प्रदायस्य प्राचीनत्वमवगम्यते। यतो हि 'सूरि' पदम्, 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः', (ऋग्वेदः, ९/२/७. मन्त्रम्, १/२२२०) इति मन्त्रे निहितम्। पुरुषसूक्तञ्च नारायणमहिमान्वितं चतुर्षु वेदेषु (ऋग्वेदः, १०/९०. यजुर्वेदः, ३१. सामवेदः, ६१७-६२०. अथर्ववेदः,१९/१/६-७) प्रसिद्धमपि सम्प्रदायप्राचीनताबीजम् । तदेवं पाञ्चरात्रिकं सम्प्रदायबीजं प्रथमम् ऋग्वेदे दृश्यते, तावत्पर्यन्तं पाञ्चरात्रसम्प्रदायः प्राचीन इति बुध्यते। डॉ. दासगुप्तामहोदयस्य मतानुसारं पुरुषसूक्तसन्दर्भः पाञ्चरात्रागममन्दिरस्य प्रथमा शिलेति।[६]

पाञ्चरात्रशब्दस्योल्लेखः प्रथमं संहितोत्तरकालीने शतपथब्राह्मणे प्राप्यते। तच्च यथा - 'पुरुषो ह नारायणोऽकामयत। अतितिष्ठेयं सर्व्वाणि भूतान्यहमेवेदं सर्व्वं स्यामिति, स एतत्पुरुषमेधं पञ्चरात्रं यज्ञक्रतुमपश्यत्' । (शतपथब्राह्मणः,१३/६/१/१) अत्र खलु पञ्चरात्रीसमयावधिको प्रचलितो यज्ञो निरूपितः। एतस्य यज्ञस्य सम्पादकः स्वयं नारायण आसीत् । पाञ्चरात्रसंहितासु निरूपितं पञ्चरात्रिपर्यन्तं ऋषिभ्यो देवताभ्यो वा ज्ञानप्रदानमस्माभिर्निर्वचनवेलायां दृष्टं तदप्यस्याख्यानस्योपष्टम्भकं भवति। पाञ्चरात्रिकसंहितासु नारायणप्रधानत्वेन शतपथब्राह्मणोल्लेखेन सह साम्यं विज्ञायते। शतपथब्राह्मणस्य रचनासमये पाञ्चरात्रसम्प्रदायः शैशवावस्थां प्राप्तः स्यादित्यनुमाप्यते सन्दर्भेणाऽनेन ।

प्राचीनोल्लेखक्रमे तृतीयं स्थानं छान्दोग्योपनिषदः भूमविद्यासन्दर्भस्य परिगण्यते। नारदसनत्कुमारसंवादे नारदः स्वेनोपार्जितानां विद्यानां परिगणनवेलायामाह - 'ऋग्वेदं भगवोऽध्येमि, यजुर्वेदं, सामवेदं, ह्यथर्वणं, वाकोवाक्यम्, एकायनम् ....' (छान्दोग्योपनिषद्, ७/२)। अत्र निदर्शितम् 'एकायनम्' इति काचन विद्या । सा च पाञ्चरात्रसंहितानिरूपिता वैष्णवी विद्येति पाञ्चरात्रसंहितोक्तैकायनपदनिरूपणेनावगम्यते । तच्च यथा-

'मोक्षायनाय वै पन्था एतदन्यो न विद्यते । तस्मादेकायनं नाम प्रवदन्ति मनीषिणः ॥'

(ईश्वरसंहिता, १/१९, पारमेश्वरसंहिता, १/५७,५८)

'वेदमेकायनं नाम वेदानां शिरसि स्थितम् । तदर्थकं पाञ्चरात्रं मोक्षदं तत्क्रियावताम् ॥' (श्रीप्रश्नसंहिता, २/३९)

अत्र निर्दिष्टमेकायनपदं यजुर्वेदस्य काण्वीशाखाया बोधकमिति पाञ्चरात्रिकाणां कथनम्। मूलपाञ्चरात्रिकाश्च काण्वीशाखानुयायित्वेन स्वात्मानं गौरवान्वितं परिगणयन्ति। तदुक्तम् नागेशभट्टेन--

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६. डॉ. एस.एन. दासगुप्ता, हिस्ट्री ओफ इन्डियन फिलासोफी, पार्ट-३ पृ. १३,१४.

'इयं शुद्धयजुःशाखा प्रथमेत्यभिधीयते । मूलशाखेति चाप्युक्ता तथा चैकायनीति च ॥' (कण्वशाखामहिमसङ्ग्रहः, पृ.२)

'एकायनान् यजुर्मयान् आश्रावितमनन्तरम्' (सात्वतसंहिता, २५/९६)

'काण्वीं शाखामधीयानावौपगायनकौशिकौ '(जयाख्यसंहिता,अधिकः पाठः, १/१०९)

'काण्वीं शाखामधीयानान् वेदवेदान्तपारगान् । संस्कृत्य दीक्षया सम्यक् सात्वताद्युक्तमार्गतः ॥'

(ईश्वरसंहिता, २१/५५४)

'औपगायनपूर्वास्ते नानागोत्रा मुमुक्षवः । अधीयानाः कण्वशाखां तथा माध्यन्दिनाह्वयम् ॥'

(पाद्मसंहिता, चर्यापादः, २१/४)

तदित्थमेकायनपदेन यजुर्वेदान्तर्गतं पाञ्चरात्रशास्त्रमित्यभिप्रायः। अनेन च पाञ्चरात्रिकसम्प्रदायस्य तरुणावस्थाकथनेऽयं सन्दर्भः पर्याप्त इति कथयितुं शक्यते ।

पाञ्चरात्रसम्प्रदायस्य प्राचीनतायां सुदृढं प्रमाणान्तरमपि प्राप्यते। तच्च पाणिनीयसूत्रेषु तद्धितप्रकरणे 'वासुदेवार्जुनाभ्यां वुन् ' (४/३/९९) इति सूत्रम् । सूत्रमिदं वासुदेवेऽर्जुने वा भक्तिर्यस्येति अर्थे 'वुन्' प्रत्ययः करोति। नाऽयं प्रत्ययोऽपत्यार्थे, 'गोत्रक्षत्रियाख्येभ्यो बहुलं वुञ्' (४/३/९९) इति सूत्रेणापत्यार्थे वुञ्प्रत्ययस्य विधानात् । उक्तञ्च भगवता महाभाष्यकारेण पतञ्जलिना 'नैषा क्षत्रियाख्या तत्र भवतः' (३/३/९८) इति। कैयटश्च प्रदीपे सञ्ज्ञैषेति प्रतीकमर्थयन्नाह - 'नित्यः परमात्मा देवताविशेष इह वासुदेवो गृह्यते इत्यर्थ ' तथा प्रस्तुतप्रत्ययविधानेन तत्काले वासुदेवे भगवति भक्तिमापन्ना अनुयायिन आसन्निति विज्ञायते। एतेन पाञ्चरात्रसम्प्रदायः पाणिनीयसूत्रकाले प्रसिद्धिमगमदिति गम्यते। ईसापूर्वं सप्तमशतके लिखितेषु पाणिनीयसूत्रेषु पाञ्चरात्रिकसन्दर्भप्राप्त्या पाञ्चरात्रसम्प्रदायस्य ईसापूर्वं सप्तमशतकादप्यूर्ध्वमस्तित्वमवगम्यते। एतेषां सन्दर्भाणां प्राचीनता कियदिति मतवैविध्यं दृश्यते, किन्तु ईसापूर्वमेव सम्प्रदायोऽयं प्रसिद्ध इति निश्चितम् ।पाञ्चरात्रसम्प्रदायस्य स्पष्टरूपेण परिचयः महाभारते शान्तिपर्वान्तर्गते नारायणीयोपाख्याने प्राप्यते। तथा महाभारतस्य प्राचीनतायाः पाञ्चरात्रसम्प्रदायस्य प्राचीनतायाश्चैक्यमिति निश्चीयते।

भगवान् स्वामिनारायणस्तत्त्वज्ञानस्योत्क्रान्तिक्रममाधारीकृत्य पाञ्चरात्रस्य प्राचीनतां निरूपयन् वेद-साङ्ख्य-योग-दर्शनाऽनन्तरं पाञ्चरात्रसम्प्रदायोद्भवमाह-

'वेदेषु भगवद्रूपं सम्यगस्ति निरूपितम् । अपि तन्न सुबोधं यत् तत्र मुह्यन्ति सूरयः ॥

स्वस्वरूपावबोधार्थं ततो भगवतैव हि । प्रवर्तितानि शास्त्राणि साङ्ख्यादीनि धरातले ॥'

आचार्यः साङ्ख्यशास्त्रस्य महर्षिः कपिलोऽभवत्। चतुर्विंशतितत्त्वानि तेन तत्रोदितानि च ॥

तत्त्वात्मकशरीरेभ्यो जीवेशास्तु पृथक् क्वचित्। न स्थातुं शक्नुवन्तीति तेन तेऽपि निरूपिताः॥

परमात्मा पञ्चविंशस्तन्नियन्तृतया पृथक् । तेभ्यो निरूपितोऽस्तीति तत्रापीशोऽस्ति साकृतिः॥

पृथक्त्वमथ सुस्पष्टं जीवेशपरमात्मनाम्। कालेन नाऽभवद्वेद्यं तच्छास्त्रेण मुमुक्षुताम् ॥

तदा हिरण्यगर्भेण योगशास्त्रं प्रवर्तितम् । चतुर्विंशतितत्त्वेभ्यस्तत्रोक्तः क्षेत्रवित्पृथक् ॥

परमात्मा तु भगवान् षड्विंशः पृथगीरितः। एवं तत्रास्ति तद्ध्येयः उक्तः कृष्णो हि साकृति :॥

सुबोधं तत्र कृष्णस्य नाभूद् रूपस्य वर्णनम् । पञ्चरात्रं ततश्चक्रे भगवान्नारदात्मना ॥'

(श्रीहरिवाक्यसुधासिन्धुः, २०२/१८-२६)

अत्र भगवत्स्वामिनारायणेन दार्शनिकोत्क्रान्त्यां निश्चिता वर्षगणना नैव प्रदर्शिता, परन्तु वेद-साङ्ख्य-योगदर्शनोत्पत्त्यनन्तरं पाञ्चरात्रसंहितानिर्मितिर्निरूपिता। महाभारते शान्तिपर्वणि (३२६/१००,१०१.) प्रकारेणाऽनेन पाञ्चरात्रनिरूपणं कृतम्।, यस्मिन् खलु सन्दर्भे पाञ्चरात्रे एव साङ्ख्य-योग-वेदान्तस्योपसंहारो प्रदर्शितः। तच्च यथा-

'इदं महोपनिषदं चतुर्वेदसमन्वितम्। साङ्ख्ययोगकृतं तेन पाञ्चरात्रानुशब्दितम् ॥

नारायणमुखोद्गीतं नारदोऽश्रावयन्मुनि .... ॥'

अत्राऽपि नारायण-नारदसंवादात्मकं चतुर्वेदसारतुल्यं साङ्ख्य-योगसिद्धान्तान्वितं पाञ्चरात्रमिति दृश्यते। भगवान् स्वामिनारायणः शान्तिपर्वणः मोक्षधर्मस्य [७] कथां पुनः पुनः पाठयामास, तेन हेतुना तस्मादेवेदं सन्दर्भजातं प्राप्तं स्यादिति ।

पाञ्चरात्रसम्प्रदायस्य व्याप्तिः

ईशवीयाब्दारम्भात् प्राक् प्रसिद्धिङ्गतोऽयं सम्प्रदायः। समग्रे भारते तस्मिन्नेव काले व्याप्तस्तस्य बहूनि प्रमाणानि सन्ति। पाञ्चरात्रसम्प्रदायस्य प्रधानदेवता 'वासुदेव' इति सर्वजनप्रसिद्धिः। उपास्यतरत्वेन च द्वितीयक्रमे वासुदेवेन सह सङ्कर्षण-प्रद्युम्न-अनिरुद्धेति चतुर्व्यूहस्य ख्यातिः। एवं हि भगवतः श्रीकृष्णस्य नाम 'वासुदेव' आसीत् । तस्य वरीयान् भ्राता बलरामः सङ्कर्षणनाम्ना प्रसिद्धः। तस्य पुत्र प्रद्युम्नः, पौत्रश्चानिरुद्ध आसीदित्यपि जनसाधारणी प्रसिद्धिः। पाञ्चरात्रिकसंहितासु प्रायः श्रीकृष्णजन्मोत्सवस्य 'जयन्त्युत्सव' नाम्ना वर्णनं प्राप्यते। यद्यपि पर-व्यूह-विभवेति भगवत्स्वरूपस्य भेदानां सत्त्वेऽपि, वासुदेवस्य परस्वरूपेण, श्रीकृष्णस्य विभवरूपेण च निरूपणस्य भेदेऽपि पाञ्चरात्रिकसंहितास्ववताराणामन्येषामपेक्षया श्रीकृष्णस्य वर्णनमधिकं प्राप्यते इति पूर्वपीठिका।

भारतवर्षस्य शिलालेखेषु ताम्रपत्रेषु चान्यत्र श्रीकृष्णस्य चतूर्व्यूहस्य वासुदेवस्य च वर्णनं सम्प्राप्य सम्प्रदायोऽयं तावान् प्राचीन इत्यवगम्यते। यत्र यत्र प्रदेशे शिलालेखादीनां प्राप्तिस्तावत्सु प्रदेशेषु च तस्य व्याप्तिरपि विज्ञायते।

उत्तरभारते वासुदेवस्य पूजाकेन्द्राणि त्रीणि आसन् माध्यमिका, विदिशा, मथुरा, इति। राजस्थानस्य चितौडनगरस्य समीपे माध्यमिका (घोसुंडी) नगरी आसीत् । व्याकरणमहाभाष्यकारेण पतञ्जलिना 'अरुणद् यवनो मध्यमिकाम्' (३-३-११) इति सा स्मृता। तस्मात् स्थानात् ईशवीयवर्षारम्भात् पूर्वं तृतीयशतकस्य चरमे काले ब्राह्मीलिप्यामङ्कितः शिलालेखः प्राप्तः। तत्र तिस्रः पङ्क्तयः सन्ति।

१. कारितो अयं राज्ञा भागवतेन गाजायनेन पाराशरीपुत्रेण

२. र्वतानेन (?) अश्वमेधयाजिना भगवद्भ्यां सङ्कर्षणवासुदेवाभ्यां

३. अनिहिताभ्यां सर्वेस्वराभ्यां पूजाशिला, प्राकारो नारायणवाटिका।

अस्मिन् लेखे (१) पूजाशिला अर्थात् प्रतिमा (२) प्राकारः अर्थात् रक्षणार्थं दुर्गः (३) नारायणवाटिका अर्थतः पुष्पवाटिका चेति त्रीणि निर्माणकार्याणि कृतानीति विज्ञायते। अत्र सङ्कर्षणवासुदेवाभ्यां समर्पितेति कथनेन वासुदेव-सङ्कर्षणप्रधानस्य सम्प्रदायस्यास्तित्वं विज्ञायते । किञ्च प्राकार-पुष्पवाटिकादिनिर्माणस्य प्रेरणा वैष्णवनृपतिना सात्वतसंहितातः प्राप्ता इत्यपि कथयितुं शक्यते सात्वतसंहितायां प्राकारसहितस्यारामार्पणस्य फलं निरूपितं यथा चैतत्--

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७. कृष्णवल्लभाचार्यः, श्रीहरिवाक्यसुधासिन्धोः ब्रह्मरसायनभाष्यम्, प्रथमखण्डस्य द्वितीयभागः तरङ्गः ५२. श्लोकः,३. पृ. ३३. तथा वच.ग.प्र.५२, टिप्पणी।

यः सप्राकारमारामं सम्प्रयच्छति वै विभोः। नानापुष्पफलोपेतं वापीद्रुमसमाकुलम्॥

साब्जतोयाशयोपेतं मारखड्गसमन्वितम्। स नन्दनवने भोगान् भुक्त्वा यात्यच्युतालयम्॥

(सात्वतसंहिता २५-३६६-३६७)

तदेवं शिलालेखोक्तविषयेन तस्मिन् देशे तस्मिन् काले च पाञ्चरात्रसम्प्रदायस्य जीवनम्, सात्वतसंहितायाः अस्तित्वञ्चानुमातुमस्ति कारणम्।

मध्यप्रदेशस्थं विदिशानगरमपि भारतस्य प्रमुखप्राचीनसांस्कृतिककेन्द्रेष्वन्यतमम्। ईशवीयात् पूर्वं प्रथमशतके नगरेऽस्मिन् बहूनि विष्णुमन्दिराण्यासन्। यस्य ज्ञानं पुरातत्त्वविभागद्वारा कृतेनोत्खननेन प्राप्यते। शुंगनृपाणां शासनकाले ईशवीयाब्दात् पूर्वं द्वितीयशतकस्य उत्तरार्धसमये नगरेऽस्मिन् एकस्मिन् विष्णुमन्दिरे गरुडस्तम्भो विनिर्मितः। स्तम्भेऽस्मिन् उत्कीर्णेषु ब्राह्मीलिपिवर्णेषु लिखितया सामग्र्या ज्ञायते यत् अयं स्तम्भः यूनानीराज्ञो अन्तलिकितस्य (एण्टिअल्काइडीस्) राज्यदूतेन हेलिओदोरमहाभागेन निर्मापितः। अयञ्च राज्यदूतः लेखस्य प्रारम्भे देवाधिदेवस्य वासुदेवस्य नाम लिखति। स्वभक्तिञ्च तस्मै अर्पयति। स्वञ्च 'भागवत' इति ख्यापयति। तदेवं लेखेनाऽनेन विदिशानगर्यां राजनैतिकमूल्येन सह वासुदेवपूजाया अर्थात् पाञ्चरात्रिकसिद्धान्तस्य प्राधान्यमपि विज्ञायते। तदेवं रीत्या श्रीकृष्णजन्मभूम्यां मथुरायामपि बहवो लेखाः प्राप्ताः। ये च ईशवीयाब्दात्पूर्वं प्रथमशतके विनिर्मिताः। तत्र च वासुदेवस्य प्रतिमाया मन्दिरादीनामुल्लेखाः प्राप्यन्ते।[८]

दक्षिणभारतेऽपि लब्धप्रचारोऽयं सम्प्रदायः। ईशवीयाब्दात् पूर्वं द्वितीयशतके विरचिते तमिलकाव्यसङ्ग्रहे 'परिपदल' नामके गरुडध्वज-सङ्कर्षण-वासुदेव-अनिरुद्धानां प्रतिमानां निर्देशः प्राप्यते। काव्यसङ्ग्रहस्यास्य तृतीये चतुर्थे च काव्ये परमोपास्यस्य विष्णोः निरूपणं पाञ्चरात्रिकसंहितानुरूपं नारायणीयोपाख्यानानुरूपञ्च निर्दिष्टम्। किञ्च मदुरैनगरस्य समीपस्थे तिरुमञ्जोलईग्रामे श्रीकृष्णबलरामयोः प्रतिमाः प्राप्ताः । कुरुलनामके ग्रन्थे च त्रिविक्रमावतारस्य कमलनयनश्रीविष्णोश्च निर्देशः प्राप्यते; यो ग्रन्थोऽपि ईशवीयाब्दात्पूर्वं द्वितीयशतके निर्मितः[९]। तदेवं पाञ्चरात्रसम्प्रदायस्यास्तित्वं भारतस्य सर्वेषु राज्येषु ईशवीयाब्दात् पूर्वमेवाऽऽसीदिति निश्चितम्।

पाञ्चरात्रागम : वैष्णवसम्प्रदायाश्च

विशिष्टाद्वैत-द्वैताद्वैत-द्वैत-शुद्धाद्वैत-अचिन्त्यभेदाभेदादिदार्शनिकसिद्धान्तानां माध्यमेन रामानुजाचार्य-निम्बार्काचार्य-मध्वाचार्य-वल्लभाचार्य-चैतन्यमहाप्रभुप्रभृतिभिः वैष्णवाचार्यैः भारतवर्षस्य चतुर्दिक्षु वैष्णवभक्तेरान्दोलनं नवमशतकात् पञ्चदशशतकपर्यन्ते काले प्रचारितम् । एतेषां वैष्णवाचार्याणां पाञ्चरात्रागमविषयिणी विचारधारा कीदृश्यासीत्तदत्र ज्ञाप्यते। एते सम्प्रदायाः सर्वे महाभारत-कालानन्तरमेव प्रकटिताः, अतः पाञ्चरात्रागमसिद्धान्तानां ज्ञानं तेषामाचार्याणां समये आसीदिति निश्चितम्।

रामानुजाचार्यः

कालक्रमानुसारेण रामानुजाचार्यः श्रीवैष्णवसम्प्रदायस्य मुख्यप्रवर्तकः प्रप्रथमः। श्रीवैष्णवसम्प्रदाये प्राचीनानामाल्वारपदवाच्यानां विष्णुभक्तानां द्रविडगाथास्वपि पाञ्चरात्रिकसिद्धान्ता दरीदृश्यन्ते। यामुनाचार्येण

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८. दिनेशचन्द्र सरकार, सिलेक्ट इन्स्क्रिप्शन्स्, कलकत्ता, १९६५ पृ. ८९-९१

९. इदं विज्ञानं 'परमसंहिता' पूर्वभमिका पृ.११ एवञ्च 'पाञ्चरात्रागम' पृ.१५. इति ग्रन्थाभ्यां गृहीतम्।

कुमारिलभट्टस्य 'पाञ्चरात्रिकागमा अवैदिका' इति विचारयुद्धस्य रक्षणार्थम् आगमप्रामाण्यं विलिख्य तन्त्राणां रक्षणं कृतम्।

ततश्च शङ्कराचार्येण ब्रह्मसूत्रभाष्ये उत्पत्त्यसम्भवाऽधिकरणे (२-२-४२-४५) पाञ्चरात्रागमानामांशिकं खण्डनं कृतं तस्य प्रत्युत्तररूपेण रामानुजाचार्येण श्रीभाष्ये तस्मिन्नेवाऽधिकरणे सूत्रद्वयं पूर्वपक्षरूपेण स्वीकृत्य ततः सूत्रद्वयं पाञ्चरात्रिकसिद्धान्तनिरूपणाय व्याख्यातम्।

रामानुजाचार्याणां समकालीनशिष्येषु पराशरभट्टेन सहस्रनामभाष्ये, रङ्गनाथमुनिना श्रीसूक्तभाष्ये, पाञ्चरात्रिकसन्दर्भाः सगर्वमुट्टङ्किताः। ततश्च पीलैलोकाचार्येण 'मुमक्षुपडी' नामके मणिप्रवालग्रन्थे, तत्त्वत्रयनामके संस्कृतग्रन्थे,वेदान्तदेशिकेन चतुःश्लोकीभाष्ये, स्तोत्ररत्नभाष्य-गद्यत्रयभाष्य-सच्चिरित्ररक्षा-निक्षेपरक्षादिषु संस्कृतग्रन्थेषु, रहस्यत्रयसाराख्ये मणिप्रवालग्रन्थे च वैदिकमन्त्रेभ्योऽधिकत्वेन पाञ्चरात्रिकसन्दर्भा उद्धृताः। ततो वरदाचार्येण 'पाञ्चरात्रकण्टकोद्धारः' उत्तमूरवीरराधवाचार्येण 'श्रीपाञ्चरात्रपारम्यम्' इति ग्रन्थौ पाञ्चरात्रागमविषयकौ लिखितौ। पाञ्चरात्रसङ्ग्रहः पाञ्चरात्रप्रामाण्यमित्यादयो बहवो ग्रन्था ततश्च निर्माणं प्राप्ताः।

श्रीरङ्गक्षेत्रादिषु बहुविधपवित्रक्षेत्रेषु अद्यापि पाञ्चरात्रसंहितानुसारेणार्चना-पूजा भवति। अर्चकाः सगर्वमात्मानं मूलपाञ्चरात्रिकत्वेन ख्यापयन्ति। एतेऽर्चकाः सिद्धान्तरीत्या विशिष्टाद्वैतसिद्धान्तं स्वीकुर्वन्ति तस्मादिदमपि विशिष्टाद्वैतसिद्धान्तेन सह पाञ्चरात्रागमस्य कीदृशो घनिष्ठो विशिष्टश्च सम्बन्ध इति स्पष्टीभवति।

मध्वाचार्यः

द्वैतदर्शनस्य प्रवर्तकः वैष्णवाचार्यः मध्वाचार्यः विशेषतया कर्णाटकप्रदेशे भक्तिं प्रवर्तयामास। स्वकृतब्रह्मसूत्रानुव्याख्याने (१-१-३) शास्त्रनिरूपणे आह-

ऋग्यजुःसामाथर्वा च भारतं पाञ्चरात्रकम् । मूलं रामायणञ्चैव शास्त्रमित्यभिधीयते॥

तदेवं सम्प्रदाये प्रमाणभूतशास्त्रेषु पाञ्चरात्रं निरूप्य वेदतुल्यं प्रामाण्यं पाञ्चरात्रस्य स्वीकरोति। ब्रह्मसूत्रस्योत्पत्त्यसम्भवाऽधिकरणे शङ्कराचार्यानुसारं पाञ्चरात्रनिरासं रामानुजाचार्यमनुसृत्य पाञ्चरात्रस्य मण्डनं वाऽकृत्वा शक्तिवादखण्डनमेव तत्र स्वीकरोति। तथा च पाञ्चरात्रशास्त्रं खण्डनमण्डनाद् दूरमेव स्थापयति। स्वसम्प्रदायव्यवस्थाहेतवे पूजाऽर्चना-प्रतिष्ठा-दीक्षादिविधानानां निरूपणाय पाञ्चरात्रागमशैलीमनुसरन् 'तन्त्रसारसमुच्चयः' नामकं लघुग्रन्थं निर्ममौ। इतोऽधिकं पाञ्चरात्रविषयकमितिवृत्तं न प्राप्यते। मध्वाचार्याऽनन्तरम् सम्प्रदाये लब्धप्रतिष्ठः विद्वान् जयतीर्थः अनुव्याख्यानस्य सुधाटीकायां पाञ्चरात्रिकसंहितासन्दर्भान् उल्लिखति । इतोऽधिकं पाञ्चरात्रविषये सम्प्रदाये विज्ञानमन्वेषणीयम्।

निम्बार्काचार्यः

निम्बार्काचार्येणाऽपि मध्वाचार्यमनुसृत्योत्पत्त्यसम्भवाऽधिकरणे शक्तिवादनिरासं कृत्वा पाञ्चरात्रिकसंहिताविषये स्वमतो नैव प्रदर्शितः। स्वकृतब्रह्मसूत्रभाष्यस्य कौस्तुभप्रभाटीकायां निम्बार्काचार्यानन्तरं पौष्कर-सात्वत-परमसंहितानां सन्दर्भाः प्राप्यन्ते। एतदेवावधि निम्बार्कवैष्णवेषु पञ्चरात्रविषयकं विज्ञानम्।

अस्मिन्सम्प्रदाये वर्तमानकालीनग्रन्थेषु गृहस्थाचार्यपरम्परायां लब्धसिंहासनः ललितकृष्णगोस्वामी श्रीनिम्बार्कवेदान्तग्रन्थे (पृ.६६-६७) 'नारदपञ्चरात्रम्' उल्लिखति ।स चोल्लेखः प्रायः ज्ञानामृतसारसंहिताम् अधिकृत्यैवेति।

वल्लभाचार्यः

वल्लभाचार्यः प्रायः गूर्जराष्ट्रे राजस्थानप्रदेशे च श्रीकृष्णभक्त्यान्दोलनं प्रवर्तयामास। सच ब्रह्मसूत्रस्योत्पत्त्यसम्भवाधिकरणे शङ्कराचार्यमनुसृत्यांशतः पाञ्चरात्रखण्डनं स्वीकरोति। पाञ्चरात्रागमस्य मुख्येषु कार्येषु मन्दिरनिर्माणं तद् द्वारोत्सवादिना च भक्तिप्रवर्तनमस्ति। वल्लभाचार्येण भक्तिवर्द्धिनीग्रन्थे तद्भिन्नं विरुद्धञ्च कथितं यत्--

'बीजदार्ढ्यप्रकारस्तु गृहे स्थित्वा हरिं भजेत्।' (२) पूर्वापरसन्दर्भेण अत्र ज्ञायते यत् पुष्टिभक्तेर्वृद्ध्यर्थं गृहे एव, न तु मन्दिरे स्थित्वा हरिर्भजनीय इति सिद्धान्तः। वल्लभाचार्यस्येदं विधानं पञ्चरात्रागमस्य स्थानं शुद्धाद्वैतमार्गे कियदवधिन्यूनमिति प्रकटयति।

वल्लभाचार्येण पुष्टि-मर्यादा-प्रवाहनाम्ना भक्तेर्भेदा निरूपिताः। तत्र प्रथमा पुष्टिरूपा भक्तिः सर्वतो गरीयसी इति सिद्धान्तः। श्रेष्ठसाधनारूपपुष्टिभक्तिं निरूपयन् श्रीभागवततत्त्वदीपे आह---

गृहं सर्वात्मना त्याज्यं तच्चेत् त्यक्तुं न शक्यते। कृष्णार्थं तन्नियुञ्जीत कृष्णः संसारमोचकः॥ (२५५)

एतत्साधनायाः सामर्थ्याभावे वैकल्पिकं साधनमाहाग्रे --

अथवा सर्वदा शास्त्रं श्रीमद्भागवतमादरात्। पठनीयं प्रयत्नेन सर्वहेतुविवर्जितम् ॥ २५७॥

तत्राप्यशक्तौ साधनान्तरं निरूपयन् कथयति--

जगन्नाथे विठ्ठले च श्रीरङ्गे वेङ्कटे तथा । यत्र पूजाप्रवाहः स्यात् तत्र तिष्ठेत तत्परः॥२५९-२३०॥

श्रीरङ्गादिमन्दिरदर्शनरूपसाधनायाः कनीयस्त्वमत्र निरूपयति। अर्थात् प्रथमं पुष्टिरूपं साधनं ततो मर्यादारूपं ततश्चान्तिमं कनीयः साधनं तीर्थयात्रारूपमिति स्पष्टं भवति। एतद्विधानेन स्पष्टं भवति यत् पाञ्चरात्रिकागमानां मुख्यशास्त्रेष्वन्तर्भावोऽस्मिन् सम्प्रदाये नास्ति।

श्रीचैतन्यमहाप्रभुः

पश्चिमबङ्गदेशे ओरिस्साराज्ये च प्रसिद्धः गौडीयः सम्प्रदायः श्रीचैतन्यमहाप्रभोर्भक्ति- मार्गस्य परिपाकः। श्रीचैतन्यमहाप्रभोः सम्प्रदाये भक्तेर्विधिविधाननिरूपकः 'हरिभक्तिविलास'- ग्रन्थः महाप्रभोराज्ञयैव सनातनगोस्वामिना श्रीलगोपालभट्टेन च लिखितः। अस्मिन् ग्रन्थे पञ्चविंशतितोऽप्यधिकाः पाञ्चरात्रिक्यः संहिताः सबहुमानमुद्धृताः। अस्यैव हरिभक्तिविलासस्य संक्षेपः 'पाञ्चरात्रप्रदीपः' नाम्ना प्रसिद्धिङ्गतः। अस्मिन् सम्प्रदाये 'श्रीब्रह्मसंहिता' नामिका पञ्चमाध्यायरूपा लघुपुस्तिका पाञ्चरात्रसंहितारूपेणाऽप्युपलभ्यते। ग्रन्थस्य पूर्वभूमिकातो ज्ञायते यद् इयं पुस्तिका शताऽध्यायत्मिकाया ब्रह्मसंहितायाः पञ्चमाध्यायरूपेति। किन्त्वियं संहिता पाञ्चरात्रिकपरम्पराऽनुसारिणी नास्ति इति विदुषां[१०] मतम्।

एवं रीत्या वैष्णवाचार्याणां समवाये वल्लभाचार्यं विहाय सर्वैः मुख्येषु मान्यशास्त्रेषु पाञ्चरात्रस्य परिगणनं कृतम्। रामानुजाचार्यं विहायान्येषां सम्प्रदायेषु सम्बद्धशास्त्रेषु च पाञ्चरात्रागमानां स्पष्टता यथार्थतया नास्ति। 'नारदपञ्चरात्रम्' इति कञ्चन ग्रन्थं विहाय पाञ्चरात्रागमस्यान्ये ग्रन्थाः भवेयुरित्येवाश्चर्यप्रदम्। वैष्णववर्गेष्वेव वैष्णवागमानामप्रसिद्धेः कारणं पुराणानां समाश्रयणं,? सम्प्रदायस्थापकाचार्याणां ग्रन्थानामेव माहात्म्यं वेति? किं

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१०. H. Daniel Smith, the Smith Āgama Collection Sanskrit books and manuscripts relating to Pancaratra studies. P.85-86

कारणं तत्संशोधनस्य विषयः।

श्रीस्वामिनारायणसम्प्रदाये प्रवृत्ता पञ्चरात्रविषयिणी मान्यता ।

योगः साङ्ख्यं तथा पञ्चरात्रं वेदान्तमित्यपि। रहस्यमेषां शास्त्राणां ब्रूते मुदितमानसः॥[११]'

भगवत्स्वामिनारायणस्य स्वाभाविकचेष्टानिरूपणपरकपदेषु नित्यमुच्चार्यमाणा मूलगूर्जरपङ्क्तिः सम्प्रदायाश्रितेष्वाबालवृद्धेषु प्रसिद्धा, प्रायः सर्वेषां जिह्वाग्रस्था। पञ्चरात्रविषयकविमर्शाऽवसरे सत्सङ्गसमुदायस्य आबालवृद्धेषु आसाक्षरनिरक्षरेषु स्त्री-पुरुषेषु , साधु-गृहस्थेषु इयमेव मूलगूर्जरपङ्क्तिः प्रथमायमाना स्यादिति निश्चप्रचम्। नैतावदेव अपि तु पञ्चरात्रविषयनिरूपणाऽवसरे इयमेव काव्यपङ्क्तिः माध्यमभूता स्याद्, अनया पङ्क्त्यैव पाञ्चरात्रनिरूपणप्रारम्भ इति। समग्रस्वामिनारायणसम्प्रदाये साम्प्रदायिकान् ग्रन्थान् विज्ञातुं प्रयत्नशीलानां कृते 'नारदपञ्चरात्र' इति ग्रन्थविशेषो मानसपटे समायाति। तस्य कानिचित् कारणानि सन्ति।

प्रथमं तावत् भगवत्स्वामिनारायणेन साधारणतः पञ्चरात्रविषयिणी चर्चा बहुषु प्रसङ्गेषु कृता। सा च वचनामृतादिषु सम्बद्धा। तत्र वचनामृतद्वये नारदपञ्चरात्रसन्दर्भोऽस्य मुख्यं कारणम्। तच्च यथा --

'ततः भगवता वासुदेवेन पञ्चरात्रतन्त्रं कृतम्। तत्र प्रतिपादितं यत् 'श्रीकृष्णपुरुषोत्तमः भगवान् स्वकीयेऽक्षरधाम्नि सदा साकारः मूर्तिमान् निवसति। तदित्थं साकारमूर्तिः प्रतिपादिता। ततश्चेदं पञ्चरात्रतन्त्रं नारदेन पुनः विरचितं तेन तत् खलु 'नारदपञ्चरात्र' इति नाम्ना प्रथितम्। तत्र सम्यक्तया भगवत्स्वरूपवर्णनेन न कश्चित् संशयोऽवशिष्टः।[१२]' अन्यत्र च दुर्गपुरस्य मध्यमप्रकरणस्याष्टमे वचनामृते 'यज्ञं विना कस्याऽपि कल्याणं न भवति इत्येतत्सन्दर्भनिरूपणावसरे 'नारदपञ्चरात्रं' स्मृतम्।

तदित्थं साहित्यनिरूपणदृष्ट्या भगवत्स्वामिनारायणस्य जीवनकालादेव नारदपञ्चरात्रनामकः कश्चनः ग्रन्थविशेषः शास्त्रचतुष्टये भगवतैव समाविष्ट इति प्रसिद्धिः लब्धप्रचारा। एतस्यैव प्रसङ्गस्य परिपुष्टये भगवत्स्वामिनारायणस्य समकालीन आधारानन्दस्वामी स्वीये 'हरिचरित्रामृतसागर' नामके व्रजभाषाभूषिते पद्यात्मके विशाले ग्रन्थे (२४/६५,६६) विलिखति यत् - 'द्वितीये दिने श्रीहरिः नित्यानन्दमुनिमकथयत् 'हे मुने! जीर्णदुर्गे नारदपञ्चरात्रग्रन्थोऽस्तीति श्रुतम्। स ग्रन्थस्त्वं लेखयित्वा संशोध्यानय' एवमुक्त्वा श्रीहरिः नित्यानन्दस्वामिनं जीर्णदुर्गगमनाय प्रैरयत्। तेन सह विंशत्यधिकाः साधुच्छात्रा अपि प्रैषयत्। श्रीहरिः स्वयं स्वभोजनप्रसादं नित्यानन्दमुनये गमनोत्सुकेभ्यः साधुछात्रेभ्यश्च प्रददौ। गमनवेलायां पुनः श्रीहरिः सर्वान् आश्लेषेण प्रसादयामास। मयारामभट्टमपि मणिभद्रग्रामान् नारदपञ्चरात्रपुस्तकप्रापणाय प्रेषयामास।'

तदित्थं पञ्चरात्रसाहित्ये नैकशतं पञ्चरात्रसंहितानां सत्त्वेऽपि श्रीस्वामिनारायणसम्प्रदाये प्राथमिकदृष्ट्या

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११. 'યોગ ને સાંખ્ય રે, પંચરાત્ર વેદાંત; એ શાસ્ત્રનો રે, રહસ્ય કહે કરી ખાંત.'
इति प्रेमानन्दस्वामिकृतकीर्तनपङ्क्तेः संस्कृतानुवादः।

१२. 'પછી પોતે વાસુદેવ ભગવાને પંચરાત્ર નામે તંત્ર કર્યું. તેને વિષે એમ પ્રતિપાદન કર્યું જે, 'શ્રીકૃષ્ણ પુરુષોત્તમ ભગવાન છે તે પોતાના અક્ષરધામને વિષે સદા દિવ્ય સાકાર મૂર્તિમાન રહ્યા છે... એવી રીતે સાકાર મૂર્તિનું પ્રતિપાદન કર્યું છે. પછી તે જ પંચરાત્રતંત્રને નારદજીએ ફરીને કર્યું ત્યારે તે 'નારદ પંચરાત્ર' કહેવાયું. તેને વિષે એવી રીતે ભગવાનના સ્વરૂપનું પ્રતિપાદન કર્યું જે, 'કોઇ રીતે સંશય રહ્યો નહીં.' (વચ.વર.૨)

'नारदपञ्चरात्र' इति कश्चन ग्रन्थविशेष एव सन्दर्भनिरूपणाय प्राप्यते नान्यत् किञ्चित् प्राकृतसाहित्यग्रन्थेष्विति।

पूर्वकथनानुसारं पञ्चरात्रशास्त्रम् अर्थतो 'नारदपञ्चरात्र' एवेति मान्यता न केवलं श्रीस्वामिनारायणसम्प्रदायस्यैव अपि तु वैष्णवसम्प्रदायान्तरेषु ग्रन्थलिपिङ्करादिषु बहुत्रैषा मान्यता सम्प्रवर्तते। एतस्य निरूपणं 'नारदपञ्चरात्रः संहितानां साधारणं नाम' इति विभागे करिष्यामः। अत्रैतदुल्लेखस्यायमेवाऽऽशयो यदियं 'नारदपञ्चरात्र' ग्रन्थविषयिणी मान्यता सम्प्रदायस्य विद्वत्समाजेऽपि प्रवृत्ता। अत्र त्वेतन्मान्यतातः किञ्चिदधिकमपि विचारितम्। तद्यथा --

श्रीहरिदिग्विजयग्रन्थे (४५/१४-१६)नित्यानन्दस्वामी वटपत्तने भगवत्स्वामिनारायणेन सह विदुषां चर्चाप्रसङ्गं निरूपयन् श्रीहरिमुखेनाह -

'दुर्ज्ञेयत्वादल्पधियां ग्रन्थस्य च महत्त्वतः। क्वचित्क्वचित्पञ्चरात्रसङ्ग्रहोऽस्ति विदां गृहे॥

साम्प्रतं त्वत्र देशेऽपि तस्य ग्रन्थस्य सन्ति हि। चत्वारि पूर्णरात्राणि पञ्चमं त्वर्धमस्ति च॥

युष्मत्प्रश्नोत्तरं तत्र वर्तते सम्यगेव हि। अस्मत्पित्रा स सर्वोऽपि ग्रन्थोऽधीतोऽभवन्ननु॥'

अत्र खलु सार्धचतूरात्रेषु सम्बद्धोऽयं पञ्चरात्रग्रन्थः गुर्जरप्रदेशे केषाञ्चिदेव विदुषां गेहे उपलभ्यते इति कथयति। अस्मिन्नेवोल्लासे ८४, ८५ श्लोकयोः श्लोकद्वयमुल्लिख्य कथयति - एवं तृतीयरात्रे हि पञ्चरात्रे बहून्यपि। वचांसि सन्ति चान्यानि........॥' अग्रे च दीक्षारूपं जन्म वर्णयित्वा तत्सन्दर्भं वर्णयति ---

'सम्प्राप्य दैक्षं जन्मेदं मुच्यते जात्यहङ्कृतेः। सद्धर्मपालनेनैव ततो मुक्तिं प्रयाति च॥

एवं द्वितीयरात्रे हि सन्ति वाक्यानि भूरिशः।'(४५/११७, ११८)

अत्र खलु पञ्चरात्रनामकस्य पञ्चसु रात्रेषु विभक्तस्य कस्यचन बहुपृष्टसमन्वितग्रन्थस्यांशिकमितिवृत्तं प्राप्यते। अस्मिन्नेव उल्लासे 'पञ्चरात्रे नारदेन...निर्णीतः' इति कथनं संहितान्तरशङ्कामपि दृढयति, या संहिता नारदपञ्चरात्रग्रन्थविशेषः? अथवा संहितान्तरमिति।

गोपालानन्दस्वामी श्रीमद्भगवद्गीताभाष्ये (अ.१५, श्लो. १६) लिखति - 'अनाद्यविद्यायुक्तस्य पुरुषस्य' इति पञ्चरात्रे बृहद्ब्रह्मसंहितायाञ्च-अनादिकालतो जीवो मायया परिवेष्टितः। अनुग्रहाद् हरेरेव मुच्यते नाऽत्र संशयः॥' इति। अयञ्च श्लोको मुद्रितायां बृहद्ब्रह्मसंहितायां चतुर्थे पादे दशमाऽध्याये ४६-४७ श्लोकचरणेषूपलभ्यते। तथा चेदमायातं यत् - नारदपञ्चरात्रनामकग्रन्थविशेषात्किञ्चिदधिकं ज्ञानं तस्मिन् काले आसीदिति।

आचार्यश्रीविहारिलालजीमहाराजेन लेखिते शास्त्रार्थात्मके वासुदेवभट्ट-विष्णुशर्मणोः संवादरूपे ग्रन्थे च ५८ नमे ६१ तमे च पृष्टे भारद्वाजसंहितायाः श्लोकौ उद्धृतौ। यथा च तौ -

'न जातु मन्त्रदा नारी न शूद्रो नेतरो जनः। नाभिशस्तो न पतितः कामिनीकामुकोऽपि च॥ (पृ. ५८)

आसप्तपुरुषं यः स्यात् सन्ततैकान्तनिर्मलः। कुले जातो गुणैर्युक्तो विप्रः श्रेष्ठतमो गुरुः॥'(पृ. ६८ अ)

इत्येनं श्लोकद्वयं मुद्रितभारद्वाजसंहिता (१/४२, ३९.११) स्वल्पेन भेदेन स्वस्मिन् समाविशति, यथा चैतत् -

'न जातु मन्त्रदा नारी न शूद्रो नान्तरोद्भवः। नाभिशस्तो न पतितः कामकामोऽप्यकामिनः॥

सप्तपूरुषविज्ञेये सन्ततैकान्तनिर्मले। कुले जातो गुणैर्युक्तो विप्रः श्रेष्ठतमो गुरुः॥' प्रस्तुतग्रन्थे च 'सात्वततन्त्रे' पृ. ६१) 'सनत्कुमारसंहितायां' (पृ. ८४) इति संहितयोर्नाम्न्युद्धृत्य श्लोकान् लिखति, किन्तु साम्प्रतं मुद्रितयोः सात्वत-सनत्कुमारसंहितयोर्नैते प्राप्यन्ते।

अस्मिन्नपि शास्त्रार्थात्मके ग्रन्थे श्रीहरिदिग्विजयग्रन्थानुसारं नारदपञ्चरात्रस्य तृतीयरात्रस्य ५४तमे पृष्टे, विज्ञानोपनिषत् संहितायाः द्वितीयरात्रस्य ६२, तथा ९६ पृष्टयोः सन्दर्भा उद्धृताः। 'पञ्चरात्रवचनम्' (पृ. ७५अ) 'नारदपञ्चरात्रे' (पृ. ५८अ) इत्यादीनि वाक्यानि पृथगपि प्राप्नुवन्तीति।

तदित्थं श्रीस्वामिनारायणसम्प्रदायस्य साहित्येषु नारदपञ्चरात्रं विहाय भारद्वाजसंहिता-बृहद्ब्रह्मसंहितेति संहितयोः स्पष्टतया सन्दर्भाः प्राप्यन्ते। सात्वत-सनत्कुमारसंहितयोः नामोल्लेखेऽपि सन्दर्भेऽस्पष्टत्वम्, कस्याश्चिदपि संहिताया नामोल्लेखं विना पञ्चरात्रवाक्यानि च प्राप्यन्ते। एतदतिरिक्तं पाञ्चरात्रिकं विपुलं साहित्यं साम्प्रदायिकविदुषां दृष्टिपथमागतं न वेति निश्चितुं नास्त्यस्मत्समीपे सामग्री।

एतेन सहाश्चर्यप्रदमिदमेव यत् श्रीस्वामिनारायणसम्प्रदाये बहुविधेषु विषयेषु पाञ्चरात्रागमं सम्बद्धम्। भगवत्स्वामिनारायणजीवनेन सहापि पाञ्चरात्रं बहुप्रकारेण संयुक्तम्।

भगवत्स्वामिनारायण एकादशवर्षीयावस्थायामेव गृहं त्यक्त्वा कन्याकुमारीतः केदारनाथपर्यन्तायामुत्तरस्यां दक्षिणस्याञ्च दिशि; प्रभासक्षेत्रात् जगन्नाथभगवतः पुरुषोत्तमक्षेत्रपर्यन्तायां पूर्वपश्चिमदिशि च परिबभ्राम। एतत्पदयात्रासमये तेन बहूनि क्षेत्राणि पवित्रीकृतानि। तेषु तीर्थक्षेत्रेषु प्रायः पाञ्चरात्रतीर्थान्येवासन्। शालिग्रामक्षेत्रं, बदरिकाश्रमक्षेत्रं, श्रीरङ्गं, तोताद्रिक्षेत्रमित्यादीनां बहुधा पाञ्चरात्रसंहितासु वर्णनं प्राप्यते तेषु मासं, मासाधिकञ्च निवासमकरोत्।

स्वस्य गुरुणा प्रदत्तः मन्त्रः 'ब्रह्माऽहं कृष्णदासोऽस्मि' पाञ्चरात्रिकोऽस्ति इति शुकानन्दमुनिना सत्सङ्गिजीवनस्य हेतुसञ्ज्ञकटीकायां (४-४८-४४-४५) वर्णितम्।

गुरुरामानन्दस्वामिना स्वस्थाने गुरुत्वेन स्थापितः।[१३] तस्मिन् समये देवताभिः ऋषिभिश्च कृतायां स्तुतावपि पाञ्चरात्रागमसम्बन्धस्य निर्देशः प्राप्यते। श्रीहरिलीलाकल्पतरुग्रन्थे (२-६३-५९) नारदर्षेः स्तुतिरूपेण वर्णितम्। यत्--

भक्तिर्मया निगदिता शुभपाञ्चरात्रे। भूमौ प्रवर्तयितुमप्यशकन्न कश्चित्॥
विस्तारयिष्यसि हि तामभितस्त्वमूर्व्यां। वन्देऽवितर्क्यमहसं पुरुषोत्तमं त्वाम् ॥

भगवत्स्वामिनारायणेन स्वोपदेशसमये निरूपितेषु भगवद्धामसु श्वेतद्वीपो, वैकुण्ठम्, बदरिकाश्रममश्च भृशं वर्णितानि। पाञ्चरात्रसंहितास्वपि एतेषां नामानि बहुत्र प्राप्यन्ते।[१४]

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१३. अयं रामानन्दस्वामी कबीरस्य गुरोर्रामानन्दाद् अर्वाचीनः।

१४. वचनामृत, ग.प्र.१,५६,६०,७१, सा.१,१०, लो.१,९,११,१८ इत्यादयः

पाञ्चरात्रसंहितासु	श्वेतद्वीपः	पाद्मसंहिता, ज्ञानपादः २/४७
		परमसंहिता, १/२१,३१/११
		पौष्करसंहिता, ३१/२०९
	बदरिकाश्रमम्:	जयाख्यसंहिता, १/१५
		ईश्वरसंहिता, १/४
		नारदीयसंहिता, १/११
	वैकुण्ठम्	मार्कण्डेयसंहिता, १/१७
		परमपुरुषसंहिता १/२३

स्वोपदेशकाले च पौनःपुन्येन पाञ्चरात्रं सस्मार। विशेषतः भगवतः दिव्यविग्रहस्य साकारवर्णने 'पाञ्चरात्रं साक्षिरूपेण प्रमाणयति। तत्र वतनामृतगढडाप्रथमस्य द्विपञ्चाशत्तमे प्रकरणे आह ' पाञ्चरात्रशास्त्रं परमात्मानं निरूपयन् कथयति यत् -'एक एव श्रीकृष्णपुरुषोत्तमनारायणः वासुदेव-सङ्कर्षण-अनिरुद्ध-प्रद्युम्नरूपेण चतुर्धा भवति। पृथिव्याञ्चावतरति। तस्मिन् भगवति भक्तिं कुर्वाणस्यात्यन्तिकी मुक्तिर्भवति।' साङ्ख्य-योग-वेदान्तैः सह पाञ्चरात्रमपि प्रमाणीकुर्वन् परमात्मस्वरूपनिरूपणे सविशेषं प्राधान्यं निगदितम्। तदेवं रीत्या ग.प्र.७८ तथा वर. २ इत्यादिष्वपि परमात्मतत्त्वं पाञ्चरात्रप्रमाणेन निरूपितम्।

पाञ्चरात्रिकसंहितासु द्विविधो यज्ञो निरूपितः। (१) मानसयागः (२) बाह्ययागश्च॥ मनोमयोपचारैर्भगवदर्चनं मानसयागः, बाह्योपचारैः पूजनञ्च बाह्ययाग इति। भगवत्स्वामिनारायणेनापि वचनामृतग्रन्थे यागद्वयं निरूपितम्। ग.अं. २३ तमे वचनामृते मानसयागं मानसीपूजानाम्ना वर्णयन् कथयति-

कर्तव्या मानसीपूजा भक्तैः प्रत्यहमीशितुः। तत्तत्कालोचितैरेव स्नानाद्यैरुपचारकैः॥४॥

एवं पूर्वभूमिकां कथयित्वा विस्तरशः मानसी पूजा वर्णिता। वच. सा. तृतीये च मानस्याः बाह्यपूजायाश्च समानत्वं निरूपयन् भावग्राहित्वं मुख्यमिति कथितम्। श्रीस्वामिनारायणसम्प्रदाये प्रातर्मानसी, मध्याह्णमानसी, अपराह्णमानसी, सायं मानसी, शयनमानसी इति पञ्चकालमानसी प्रसिद्धा। सा च पाञ्चरात्रिकपञ्चकालप्रक्रियायाः समाना। शिक्षापत्र्यां भगवता स्वामिनारायेन ५१ तः ६५ पर्यन्तेषु श्लोकेषु सम्प्रदायाश्रितानां दैनिको विधिः निरूपितः। सोऽपि वैष्णवविधेस्तुल्य इति।

देवालयनिर्माणं पाञ्चरात्रागमानां मुख्यो विषयः। स्वयंव्यक्तः, सैद्धः, दिव्यः, मानुषः इत्यादयः देवालयानां प्रभेदाः सन्ति। देवालयनिर्माणानन्तरं तत्र मूर्तिं प्रतिष्ठाप्योत्सवाः क्रियन्ते। उत्सवमाध्यमेन च साधारणजनतायां भक्तेरभिवृद्धिर्भवति, भगवदुपासना च स्थिरा भवति। भगवान् स्वामिनारायणोऽपि मन्दिरनिर्माणे बहुविधं कार्यं कृतवान् । 'स वदति परमेश्वरस्योपासनायाः स्थिरतार्थं त्याग-वैराग्यं शिथिलीकृत्यास्माभिः मन्दिराणि विनिर्मितानि'

(वच.ग.म.२७)

पाञ्चरात्रागमानुसारेण पूजाविधानं यत्र प्रचलति, तादृशानि देवालयानि द्रविडशैल्यां रचितानि सन्ति। स्वामिनारायणीयमन्दिराणि च नागरशैल्यामिति शैलीभेदेन उभयोर्भेदस्य सत्त्वेऽपि पाद्मसंहितायां शैलीभेदेनापि पाञ्चरात्रिकदेवालयनिर्माणमनुमतम् यथा चैतत् 'नागरं द्रामिडं चैव वेसरं चेति तत्त्रिधा' (क्रियापादः ६-१) इति। तथा चायातं शैलीभेदेऽपि पाञ्चरात्रिकत्वमव्याहतमेव। सत्सङ्गिजीवने पञ्चरात्रानुसारेण मन्दिरनिर्माणमाज्ञापयन् आह भगवान् स्वामिनारायणः --

हरेरुपासातन्त्राणि पुरा प्रोक्तानि तेन वै। पाञ्चरात्राभिधानानि सप्तरात्राभिधानि च ॥
व्यस्तानि तानि मुनिभिः कालेन दिवि चेह च। पञ्चविंशतिसङ्ख्यानि तेषां नामानि मच्छ्रृणु॥
हयग्रीवं वैष्णवञ्च पौष्करं गार्ग्यगालवम्। प्राह्लादं नारदीयञ्च श्रीप्रश्नं शौनकं तथा॥
शाण्डिल्यमैश्वरं तार्क्ष्यं वासिष्ठं ज्ञानसागरम्। स्वायम्भुवं च विश्वोक्तं सत्योक्तं कपिलं तथा॥
नारायणीयमात्रेयं नारसिंहं तथाऽरुणम् । बौधायनञ्च सानन्दमष्टान्ताख्यं तथान्तिमम्॥
एतेष्वन्यतमेनोक्तमाश्रित्य वैष्णवं विधिम् । मन्दिरं तत्प्रतिष्ठाञ्च पूजनञ्च समाचरेत् ॥

(सत्सङ्गिजीवनम् ५/१२/८-१३)

श्रीस्वामिनारायणसम्प्रदाये येषामुत्सवानामायोजनं विहितं तत्राऽपि बहुधा पाञ्चरात्रागमसंहितानां साक्ष्यम् । क्वचिद् देशभेदेन गुर्जराष्ट्रप्रदेशानुसारेण भेदस्य सत्त्वेऽपि पाञ्चरात्रसंहितायां निर्दिष्टानुसारेण उत्सूयन्ते उत्सवाः। तेषामुत्सवानां नामानि सन्दर्भाश्च निर्दिश्यन्ते।

क्रमाङ्कः	उत्सवः / व्रतम्	पाञ्चरात्रिकसन्दर्भः	श्रीस्वामिनारायणीयसन्दर्भः
१	चातुर्मास्यव्रतम्	सात्वतसंहिता, ८/१४१-१६२ विश्वामित्रसंहिता, १६/२-६४. ईश्वरसंहिता, १४. पारमेश्वरसंहिता, १३.	शिक्षापत्री, ७६-७८.
२	एकदशीव्रतम्	नारदीयसंहिता, २४/४-८. परमपुरुषसंहिता, १०. बृहद्ब्रह्मसंहिता, ४/५/१-१३५.	शिक्षापत्री, ७९, ८०. सत्सङ्गिजीवनम्, ३/३१. वच.ग.म. ८.
३	धनुर्मासव्रतम् (अध्ययनोत्सवः)	विष्णुतिलकसंहिता, ८/२९४,२९५. ईश्वरसंहिता, १३/२१२-२६३. अनिरुद्धसंहिता, २६/१८-२४ श्रीप्रश्नसंहिता, ४६.	सत्सङ्गिजीवनम्, ४/५९/१-४.
४	जयन्त्युत्सवः (जन्माष्टमी)	ईश्वरसंहिता, १३/१-८६. अनिरुद्धसंहिता, २५/५-२७. नारदीयसंहिता, २४/८-२२. परमपुरुषसंहिता, ९/१४-५०. पाद्मसंहिता, चर्यापादः, १४/३०-३३. तथा अन्याः।	शिक्षापत्री, ७९. वच.ग.प्र. ३. सत्सङ्गिजीवनम्, ४/११,१२. ४/५५.
५	रामनवमी	ईश्वरसंहिता, १३/८७. ; तथा अन्याः।	सत्सङ्गिजीवनम्, ४/६०/२२-३३.

तदेवं रीत्या नृसिंहजयन्ती, पवित्रोत्सवः, प्लवोत्सवः अन्नकूटोत्सवः इत्यादिष्वपि साम्यं दृश्यते।

तथा चानेन प्रकारेण पाञ्चरात्रागमेन सह श्रीस्वामिनारायणसम्प्रदायस्य बहुविधं साम्यं दृष्ट्वा इदमपि निश्चित्य कथयितुं शक्यते यद् रामानुजाचार्यप्रवर्तितश्रीवैष्णवसम्प्रदायस्यानन्तरं द्वितीयक्रमे श्रीस्वामिनारायणसम्प्रदाये एव पाञ्चरात्रागमतो बहुविधं विषयजातं गृहीतमिति।

नारदपञ्चरात्रम् - संहितानां साधारणं नाम

पञ्चरात्रशास्त्रस्य संहितानामासां समूहो नारदपञ्चरात्रनाम्नाऽपि ख्यातः, भगवन्नारायणमुखपद्मात् श्रुत्वा नारदेन प्रवर्तितत्वात्पञ्चरात्रशास्त्रस्य। तदुक्तं महाभारते[१५] शान्तिपर्वणि नारायणीयोपाख्याने--

१५. महाभारतसंहिता (चिकित्सितपाठात्मिका), १२. ३२६. १००, १०१.

'इदं महोपनिषदं चतुर्वेदसमन्वितम्। साङ्ख्ययोगकृतं तेन पञ्चरात्रानुशब्दितम्॥

नारायणमुखोद्गीतं नारदोऽश्रावयत्पुनः। ब्रह्मणः सदने तात यथादृष्टं यथाश्रुतम्॥' इति। तथैव निरूपितं भगवत्स्वामिनारायणेनापि -- 'भगवान् वासुदेवः स्वयं पञ्चरात्रसञ्ज्ञं तन्त्रमकरोत् ततस्तदेव पञ्चरात्रतन्त्रं नारदः पुनः कृतवान् तदा तन्नारदपञ्चरात्रमिति प्रथितम्।'(वच.वर.२.) इति। तथा च पञ्चरात्रसंहितानां साक्षात् परम्परया वा नारदेनोपदिष्टत्वान् नारदपञ्चरात्रपदवाच्यत्वं नारदपञ्चरात्रान्तर्गतत्वं च प्रसिद्धम्। समुपलभ्यते च पञ्चरात्रशास्त्रस्य हस्तलिखितासु मुद्रितासु च संहितासु बहुत्र नारदपञ्चरात्रमिति संहिताया विशेषणं, संहितानां नारदपञ्चरात्रे परिगणनञ्च । तद्यथा-

- **सात्वतसंहिता : नारदपञ्चरात्रम्**
  उदयपुरस्थसाहित्यसंस्थानम्, उदयपुर, A.c.c No. 400, लिपिकालः विक्रमसंवत् १८१८ ,
  'नारदपंचरात्र सात्वतसंहिता' इति नाम दृश्यते।
- **पौष्करसंहिता : नारदपञ्चरात्रम्**
  इन्डिया ऑफिस लाईब्रेरी, लंडन, A.c.c No.2531,
  (नारदपञ्चरात्राऽन्तर्गतास्वेका पौष्करसंहिता)
- **जयाख्यसंहिता : नारदपञ्चरात्रम्**
  प्राच्यविद्यामन्दिरसङ्ग्रहालयः, वटपत्तनम् (वडोदरा), A.c.c No. 8157,
  अत्र शीर्षके पृष्ठक्रमाङ्कनिदर्शनस्थले 'नारदपाञ्चरात्र' इति, उत्तरत्र प्रतिपृष्ठं 'ना.प.' इति संक्षिप्तं रूपं च पृष्ठक्रमाङ्केन सह लिखितमस्ति।
- **परमागमचूडामणि : नारदपञ्चरात्रम्**
  प्राच्यविद्यामन्दिरसङ्ग्रहालयः, वटपत्तनम् (वडोदरा) A.c.c No. 751,
  अत्र प्रथमपृष्ठे पृष्ठक्रमाङ्कनिदर्शनस्थले 'नारदपाञ्चरात्र' इति, उत्तरत्र प्रतिपृष्ठं 'ना' इति संक्षिप्तं रूपं च पृष्ठक्रमाङ्केन सह लिखितमस्ति। अस्या अन्तिमायां पुष्पिकायां च -- 'इति श्रीपरमागमचूडामणौ नारदपाञ्चरात्रे सर्वशास्त्रैकवाक्यनिरूपणनाम पञ्चविंशतितमः पटलः॥ समाप्तोऽयं (ग्रंथः) नारदपञ्चरात्रम्॥ स ं व त् १६७३ वर्षे मार्गशिरशुदि चतुर्थी व्यासवासुदेवसुतकल्याणेन लिखितोऽयं ग्रन्थः'॥
- एवमेव कलकत्तामहानगरस्थ ऐशियाटिकसोसायटीसंग्रहालयेऽपि एकस्मिन् नारदपञ्चरात्रपुस्तके लक्ष्मीतन्त्रम्, पारमेश्वरसंहिता (पौष्करसंहिता), पाद्मतन्त्रम्, परमागमचूडामणिश्च प्राप्यन्ते[१६]।

ज्ञानामृतसारसंहितायाः *'इति श्री नारदपञ्चरात्रे ज्ञानामृतसारे प्रथमैकरात्रे व्यासदेवशुकदेवसंवादे ग्रंथप्रशंसनं नाम चतुर्थोऽध्यायः॥ ४॥'* इत्यादिषु पुष्पिकासु ज्ञानामृतसारस्य नारदपञ्चरात्रमिति विशेषणं नारदपञ्चरात्रं पञ्चरात्रशास्त्रस्य सामान्यसंज्ञेति सूचयति। मुम्बय्यां च खेमराज-श्रीकृष्णदासश्रेष्ठिना स्वकीये श्रीवेङ्कटेश्वरयन्त्रागारे

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१६. "985 नारदपञ्चरात्रम्।... Our manuscript contains (1) Laksmi-tantra complete in 112 leaves... (2) Pārmeśvara-Saṃhitā (see I.O. Catal. No. 2531 there called Pauṣkara-Saṃhitā), (3) Pādma-Tantra complete in 314 leaves... (4) Paramāgamacūdāmaṇi in 391 leaves, apparently defective... all the parts bear the same date Saṃvat 1863."

मुद्रयित्वा प्रकाशितायां नारदपञ्चरात्रभारद्वाजसंहितायां प्रतिपृष्ठे शीर्षस्थग्रन्थनामस्थले *'नारदपञ्चरात्र भारद्वाजसंहिता'* इति मुद्रितमस्ति। तत्र पुष्पिकायामपि तथैव *'इति श्रीनारदपाञ्चरात्रे भारद्वाजसंहितायां न्यासोपदेशो नाम प्रथमोऽध्यायः' इति मुद्रितम्*। पुण्यपत्तन आनन्दाश्रममुद्रणालय आनन्दाश्रमसंस्कृतग्रन्थावल्यां मुद्रिताया बृहद्ब्रह्मसंहिताया मुखपृष्ठे ग्रन्थारम्भे च *'नारदपाञ्चरात्रान्तर्गता बृहद्ब्रह्मसंहिता'* इति मुद्रितं नारदपञ्चरात्रस्य पञ्चरात्रशास्त्रसंज्ञात्वं ज्ञापयति'। अनन्तशास्त्री फडके शाण्डिल्यसंहितायाः प्रास्ताविके *'अथोपक्रम्यते नारदपञ्चरात्रसंहितास्वन्यतमा श्रीशाण्डिल्यसंहिता प्रकाशयितुम्'* इति विलिख्य प्राख्यापयत् शाण्डिल्यसंहिताया नारदपञ्चरात्रान्तर्गतत्वम्। अपि च कृष्णप्रियाचार्यसंशोधिते पञ्चरात्रशास्त्रस्य माहेश्वरतन्त्रे मुखपृष्ठे *'(नारदपञ्चरात्रान्तर्गतम्) श्रीमाहेश्वरतन्त्रम्'* इति मुद्रितमस्ति। तथा च प्रसिद्धा नारदपञ्चरात्रसञ्ज्ञा पञ्चरात्रशास्त्रस्य।

पञ्चरात्रागमतत्त्वपरिचयः

पाञ्चरात्रिकागमस्य संहिताः प्राय ज्ञान-योग-क्रिया-चर्येति चतुर्षु पदार्थभागेषु विभक्ताः। यद्यपि शब्दशः चत्वारो विभागाः पाद्मसंहितायामेव दृश्यन्ते नान्यासु संहितासु तथाऽपि विकीर्णतयाऽपि तदन्तर्निहिताः सर्वे पदार्थाः सर्वासु संहितासु न्यूनाऽधिकरूपेणाऽवश्यं प्राप्यन्ते । तान् ज्ञानादिविभागान् विलोकयिष्यामः।

ज्ञानपादः

प्रथमं तावत् ज्ञानपादे परमात्मनः स्वरूपं, शुद्धाशुद्धसृष्टिभेद इत्यादिकं वर्ण्यते। ज्ञानभागः क्रिया-चर्याभागतोऽवश्यं न्यूनस्तथापि गौरवास्पदः। अत्र परमात्मनः स्वरूपस्य वर्णने पर-व्यूह-विभव-अर्चा-अन्तर्याम्यादि -भेदाः वर्णिताः। परःपरमात्मा द्विभुजः कुत्रचिच्च चतुर्भुजो वर्णितः। एतस्य परमात्मनो वर्णनं निषेधमुखेन विधिमुखेन चोभयरीत्या प्राप्यते । तत्राहिर्बुध्न्यसंहितायां (२/२२,२४-२६,५३)निषेधमुखेन वर्णयन् आह-

एकं निर्दुःखनिःसीमसुखानुभवलक्षणम्। अनाद्यन्तं परं ब्रह्म नारायणमनामयम्॥
अप्राकृतगुणस्पर्शमप्राकृतगुणास्पदम्। भवोदधेः परं पारं निष्कलङ्कं निरञ्जनम्॥
पूर्णं नित्योदितं व्यापि हेयोपादेयतोज्झितम्। इदमीदृगियत्ताभिरपरिच्छेद्यमञ्जसा॥
सर्वद्वन्द्वविनिर्मुक्तं सर्वोपाधिविवर्जितम् षाड्गुण्यं तत् परं ब्रह्म सर्वकारणकारणम्।

परमात्मनो दिव्याकृतित्वं द्विभुजत्वञ्च विधिमुखेन वर्णयन् आह --

वरदाभयदेनैव शङ्खचकाङ्कितेन तु। त्रैलोक्योद्धृतिदक्षेण युक्तः पाणिद्वयेन तु॥ (सात्वतसंहिता २/७१)
द्विहस्तमेकवक्त्रञ्च शुद्धस्फटिकसन्निभम्। सहस्ररविवह्नीन्दुलक्षकोटिसमप्रभम् ॥
मरीचिचक्रमध्यस्थं चक्राद्यायुधलाञ्छितम् । श्रीवत्सकौस्तुभोरस्कं वनमालाविराजितम् ॥
किरीटहारकेयूरवलयादिविभूषितम् । पीताम्बरधरं सौम्यं रूपमाद्यं सनातनम्॥
(पाद्मसंहिता, ज्ञानपादः२/८-११)

शेषभोगासनादिकस्य सपरिवारस्य वर्णनमाह--

स अनादिवासुदेवाख्यः शोभते मणिमण्डपे। शेषभोगासने दिव्ये श्रीभूम्यां सममास्थितः॥
व्याप्त्यादिभिस्तयाऽष्टाभिः शक्तिभिः परिवारितः। बालव्यजनहस्ताभिः सेव्यमानाभिरन्तिके ॥

सेनेशाद्यैः पारिषदैश्चक्राद्यैरायुधैरपि ।प्रणमद्भिः सेव्यमानः सामीप्यादिपदस्थितैः॥

(पाद्मसंहिता, ज्ञानवादः १२/ ५५-५७)

परमात्मनो निवासस्थानं प्राचीनसंहितासु सात्वतादिषु श्वेतद्वीपं, मध्यकालीनसंहितायाञ्च वैकुण्ठं वर्णितम्। तदेवं परमात्मनः परस्वरूपस्य वर्णनान्तरं शुद्धसृष्टेर्वर्णनं प्राप्यते। शुद्धसृष्टिः अर्थात् परमात्मन एव विविधरूपेणाविर्भावः। 'दीपाद् दीपान्तरमिव' (पारमेश्वरसंहिता ७/४८१) 'बटबीजाद् वटमिव' (सात्वतसंहिता ५/८१) वा परमात्मनः परस्वरूपाद् व्यूह-विभवा आविर्भवन्ति, तदेव सृष्टिपदवाच्यम्।

शुद्धसृष्टौ ज्ञान-बल-वीर्य-ऐश्वर्य-शक्ति-तेजोरूपषड्गुणपरिपूर्णात् परमात्मनः ज्ञानबलरूपं गुणद्वन्द्वमादाय सङ्कर्षणरूपेण परमात्मा स्वयं प्रकटीभवति। तस्य कार्यञ्चैकान्तिधर्ममार्गप्रवर्तनम्। वीर्यञ्चैश्वर्यञ्चादाय प्रद्युम्न आविर्भवति। स च शास्त्राणां भगवत्प्राप्तिरूपस्य धर्मार्थकामरूपस्य वाऽर्थस्य फलं ददाति मुमुक्षुभ्यः। एतत्सर्वं विस्तरेणाहिर्बुध्न्यसंहितायां पञ्चमाध्याये निरूपितम्। अन्यास्वपि बह्वीषु संहितासु साधारणोऽयमर्थः प्राप्यते।

पाञ्चरात्रिकपरमात्मनिरूपणे शुद्धसृष्टौ वासुदेवादिचतुर्व्यूहात् केशवादिचतुर्विंशतिमूर्तीनां प्राकट्यं यन्निरूपितं तदप्याश्चर्यप्रदम्। पाद्मसंहितायां निरूपितं यद्---

मूर्तिभ्यश्च चतुर्भ्यश्च चतुर्विंशतिमूर्तयः। जायन्ते क्रमशो ब्रह्मन् दीपाद् दीपान्तरं यथा॥
सर्वे चतुर्भुजाः पद्मशङ्खचक्रगदाधराः। वासुदेवाददिदेवात् प्रथमात्केशवस्तथा॥
नारायणो माधवश्च जज्ञिरे भूसुरोत्तम!। सङ्कर्षणाच्च गोविन्दो विष्णुश्च मधुसूदनः॥
त्रयस्ते समजायन्त प्रद्युम्नाच्च त्रिविक्रमः। वामनः श्रीधरश्चैते जज्ञिरे मुनिसत्तम!॥
अनिरुद्धाद् हृषीकेशः पद्मनाभश्च सुव्रत! । दामोदरश्च तेनेत्थं द्वादशाः प्रजज्ञिरे॥
वासुदेवाच्च तन्नाम्ना तथा सङ्कर्षणादपि। प्रद्युम्नादपि तन्नाम्ना तन्नाम्नैवानिरुद्धकात्॥
अभुवन् क्रमशस्तेभ्यश्चतुर्भ्यः पुरुषोत्तमः। अधोक्षजो नृसिंहश्च चतुर्थश्चाच्युतो मतः॥
चतुर्भ्य एव तेभ्योऽमी जज्ञिरे च यथाक्रमम् । जनार्दनस्तथोपेन्द्रो हरिः कृष्णः समाख्यया॥

(पाद्मसंहिता, ज्ञानपादः २/२१-२८)

चतुर्विंशतिमूर्तीनां परिचयश्च शङ्ख-चक्र-गदा-पद्माद्यायुधानां चतुर्हस्तेषु ग्रहणभेदेन भवति। कर्णाटकप्रदेशे हासनजनपदे होसळेशैल्या मन्दिरेषु प्रायः द्वादशशताब्द्यां निर्मितेष्वेते स्वरूपाः मूर्तिरूपेण सन्ति। स्वामिनारायणमन्दिरे (दादर,मुम्बई), व्यङ्कटेशदेवस्थाने (फणसवाडी, मुंबई), अक्षरधाम्नि (गांधीनगर), श्रीस्वामिनारायणमंन्दिरे (लंदन-इंग्लेन्ड) इत्यादिष्वपि चतुर्विंशतिषु काश्चन मूर्तयः शिल्पमध्ये मूर्तरूपेण सन्ति।

अनिरुद्धतः विशाखयूपाद्वा ३९ विभवावतारा प्रादुर्भवन्ति। एतेष्ववतारेषु रामकृष्णादयः पृथिवीभारनाशाय प्रादुर्भूताः मनुष्यावताराः, विश्वरूपविहङ्गमादयो देवताहेतुसिद्ध्यर्थं प्रकटिताः स्वर्गीयावताराः, देवानां रक्षणाय प्रकटिताश्च वराहनृसिंहादयः पश्वादियोनिष्वतीर्णाश्च सन्ति।

अशुद्धसृष्टेर्निरूपणं पौराणिकपद्धत्यनुसारेण प्रकृतिपुरुष- महत्तत्व -त्रिविधाहङ्कार-वैराजपुरुषादिक्रमेण प्राप्यते। अत्र, प्रायः वैशिष्ट्यं नास्ति। अहिर्बुध्न्यसंहितायामन्यत्र च क्वचित् वैशिष्ट्यं दृश्यते।

योगपादः

योगपादस्य विभागेऽष्टाङ्गो योगो वर्णितः। तत्र जयाख्यसंहिताया दशमेऽध्याये, नारदीयसंहितायास्त्रिंशत्तमेऽ

ध्याये, षौष्करसंहितायाः सप्तविशंत्तमेऽध्याये इत्याद्यासु बह्वीषु संहितासु योगो वर्णितः, सोऽयं योगः पातञ्जलयोगदर्शनान् भगवत्साकारूपस्य ध्यानहेतुना विशिष्टः। आगमिकसाहित्ये योगप्रक्रियाया उपयोगो मनसः प्राणानां नाडिकानाञ्च शुद्धिद्वारा परमात्मनि मनसः स्थैर्यहितवे एव।

क्रियापादः

क्रियापादे देवालयनिर्माणं मुख्यो विषयः। देवालयनिर्माणात् प्राक् तदर्थं भूपरीक्षा-भूकर्षणादिकं, ततः शिलान्यासः, द्वारशाखाप्रतिष्ठा,मूर्धन्येष्टिकास्थापनं, मूर्तिपरीक्षणं, काष्ठ- शिला धातु- चित्रमृत्तिकादिभिः मूर्तिविरचनम्, मूर्तेरङ्गानां परिमाणम्, स्थानकमूर्ति-आसीनमूर्ति- शयानमूर्तीत्यादीनां वैविध्यं, कस्या देवतायाः कीदृशी मूर्तिरीत्यादिकं, मूर्तिप्रतिष्ठा चेति बहुविधं निरूपणमत्र प्राप्यते।

चर्यापादः

चर्यापादे तावन् मूर्तिप्रतिष्ठानन्तरम् उत्सवानां निरूपणं, प्रायश्चित्तविधानं, दीक्षा-मन्त्रप्रदानादिविधिजातं, वैष्णवानां दैनिकाचारवर्णनं, पाञ्चकालिकप्रक्रियानिरूपणं, मन्त्राणां मारण-उच्चाटन-धनप्राप्ति-वशीकरणादिफलभेदनिरूपणम् इत्यादिविषयाः सन्ति। सर्वासु संहितासु सर्वे विषयाः सन्त्येवेति न, किन्तु न्यूनाधिकरूपेण प्रायः विषयाः सन्तीति निश्चितम्।

पाञ्चरात्रिकसंहितानामितिहास :

'इदं महोपनिषदं चतुर्वेदसमन्वितम्। साङ्ख्ययोगकृतं तेन पाञ्चरात्रानुशब्दितम् ॥
नारायणमुखोद्गीतं नारदोऽश्रावयन्मुनिः ॥'

पाञ्चरात्रिकसाहित्यस्य विषयस्पष्टता पूर्वोक्तमहाभारतसन्दर्भात् पूर्वं नैव प्राप्यते। तस्मिन् कालेऽपि नारायण-नारदसंवादात्मिका का संहिताऽऽसीदिति प्रश्नस्तावदनुत्तर एव। साम्प्रतं प्राप्तासु संहितासु सर्वतः प्राचीनायां सात्वत-संहितायां (६/१८९.२२/५२-५८) आगमाध्ययनसन्दर्भं सम्प्राप्य ततोऽपि प्राक् काचन संहिता स्याद् यस्योल्लेखः सात्वते कृत इति कल्पना सम्भाव्यते।

पाञ्चरात्रिकग्रन्थेषु सात्वत- पौष्कर-ईश्वर-पारमेश्वरादिग्रन्थाः संहितान्ताः प्राप्यन्ते। लक्ष्मी-विष्णु-इत्यादिग्रन्थाः तन्त्रान्ता उपलभ्यन्ते। शताधिकासु प्राप्तासु संहितासु प्राचीना सात्वतसंहितेति सर्वेषां पाञ्चरात्रिकविदुषामेकमत्यम्। इयं संहिता त्रेतायुगस्यारम्भे विरचितेति ग्रन्थान्तःसाक्ष्येण विज्ञायते। सत्ययुगस्य समाप्त्यनन्तरं त्रेतायुगारम्भे भगवतः श्वेतवर्ण ईषदारक्ततां प्राप्तः। रूपविपर्ययं विज्ञाय सङ्कर्षणेन कारणस्य जिज्ञासा सन्दर्शिता। एतदेवास्याः संहिताया आरम्भे कारणम् । (सात्वतसंहिता, १/१८-२१) एतत् प्रमाणं खलु श्रद्धाया विषयः। नैतदैतिहासिकसन्दर्भरूपनिकषघर्षे स्थैर्यं प्राप्नोतीत्यैतिह्यविदां मतम् ।

'सात्वत' पदं महाभारते भीष्मपर्वणि (६/६२/३९) दृश्यते। तत्र विहितं यत् 'सात्वतविघिमास्थाय गीतः सङ्कर्षनेन च' अस्मिन् खलु सन्दर्भे द्वापरयुगस्यान्ते कलियुगस्यारम्भे सङ्कर्षणेन गीतश्च कश्चन सात्वतविधिर्निर्दिष्टः। यद्यपि सात्वतसंहितायामपि श्रीभगवन्नारायणसङ्कर्षणसंवादस्य सत्त्वादेतदेव कलियुगारम्भे सात्वतसंहितात्मकं शास्त्रमासीदिति कथयितुं शक्यते, परन्तु 'सात्वत' इति वासुदेवानुयायिनां साधारणं नामेति पाद्मसंहितायां (चर्यपादः, २/८७,८८) समुल्लेखात् सात्वतपदेन काचन संहितैव ग्राह्येत्यत्र विप्रतिपत्तिः सम्भवति।

नवमशतककालीन उत्पलनामकः वैष्णवान्तनामधारकः विद्वान् वसुगुप्तविरचितस्पन्दकारिकायाः टीकां स्पन्दप्रदीपिकानाम्नीं लिलेख। टीकायाञ्चास्यां (श्लोकः,९.पृ. १७.)'श्रीसात्वताः'इति सन्दर्भग्रन्थोल्लेखपूर्वं श्लोकद्वयमुल्लेखयामास। तौ च यथा-

'अज्ञता व्यापकत्वञ्च सुखदुःखादिवेदनम् । सर्वज्ञस्याऽऽत्मतत्त्वस्य कर्मचक्रावलम्बनात् ॥

गतीस्त्वेषा प्रकृत्याख्या शुद्धिः प्राक् कर्मवासना । मायाऽविद्या भ्रमो मोहो ज्ञानं मलमिति क्वचित् ॥'

एतयोः श्लोकयोर्मध्ये प्रथमश्लोकः सात्वतसंहितायामष्टादशेऽध्याये अष्टाविंशत्युत्तरशततमे (१८/१२८) श्लोकरूपेण प्राप्यते। एतत्सन्दर्भानुसारेण नवमशतकात्प्राक् सात्वतसंहिताया अस्तित्वं सुनिश्चितं भवति।

किञ्च स्पन्दप्रदीपिकायां जयाख्यसंहिताया[१७] अहिर्बुध्न्यसंहितायाश्च[१८] सन्दर्भाः प्राप्यन्ते। जयाख्यसंहिता सात्वतसंहिताया उपष्टम्भकरूपा इति व्रजवल्लभद्विवेदिना उपोद्घाते (पृ.५-७.)युक्तिपूर्वं निरूपितम् । तस्माच्च स्पन्दप्रदीपिकातो जयाख्यसंहिता प्राचीना। ततश्च सात्वतसंहिता प्राचीनेत्यवगम्यते।

अन्यच्चाहिर्बुध्न्यसंहितायां सात्वतसंहितायाः जयाख्यसंहितायाश्च नामनिर्देशो[१९] वर्तते। एतेन ज्ञायते यत् स्पन्दप्रदीपिकातोऽहिर्बुध्न्यसंहिता प्राचीना, तस्मात् जयाख्यसंहिता, तस्माच्च सात्वतसंहितेति।

यद्यप्यहिर्बुध्न्यसंहितायाः निश्चयेन समयं कथयितुं तस्याः सम्पादकः एफ्. ओटो श्रेडर अपि न समर्थस्तथाऽपि जयाख्यसंहिताया भूमिकाया (फोर्वड) लेखकेन ईशवीये सार्धचतुःशतके जयाख्यसंहिता विरचितेति प्राचीनलिपिशास्त्रेण सह शिलालेखस्य संवादं साधयित्वा सयुक्तिकं प्रतिपादितम्[२०]। तथा चेदमायाति यद् जयाख्यसंहितातोऽपि प्राचीना पैष्करसंहिता ततः प्राचीना सात्वतसंहितेति ईशवीये प्रथमे शतके द्वितीये वा रचिता स्यादिति सम्भाव्यते ।

स्पन्दप्रदीपिकासन्दर्भं स्वीकृत्य प्रत्येकस्याः संहितायाः शतवर्षकालपरिमाणे पञ्चमे षष्ठे वा शतके सात्वतसंहिता विरचिता स्यादित्यप्यनुमातुं शक्यते। तथा ईशवीयशताब्द्याः प्रथमशतकात् षष्ठशतकपर्यन्ते काले विरचिता सर्वप्राचीना सात्वतसंहितेति सम्प्राप्यते। संहितास्वत्यन्ताऽर्वाचीना का? इत्यपि यक्षप्रश्नो वर्तते; तथाऽपि केनचित् श्रीकृष्णाचार्यशिष्येण भास्कराचार्यपुत्रेण विश्वनाथभट्टेन स्वनामोल्लेखपुरःसरं विरचिता 'विश्वसंहिता' अत्यन्तार्वाचीनेति कथयितुं शक्यते। लेखकनामोल्लेखपुरःसरं संहिता विरचनस्याऽऽधुनिकरीत्यनुसारित्वात् । तथा चेयं विश्वनाथभट्टविरचिता विश्वसंहिताऽष्टादशशतके एकोनविंशतितमे शतके वा विरचिता स्यादिति सम्भावना युक्तिपूर्विका।

तथा चेदं प्राप्यते यत् ईशवीयप्रथमशतकत आरभ्य एकोनविंशतिशतकपर्यन्तः कालः संहिताया रचनाकालः। यद्यप्ययं विचारः उपलब्धसंहितानुसारेणैव क्रियतेऽनुपलब्धसंहिताया इतः प्राचीनत्वादिति।

पाञ्चरात्रसंहितासाहित्यम् ।

पाञ्चरात्रशास्त्रस्य बहवो ग्रन्थाः सन्ति। यथा अष्टादशपुराणानामष्टादशोपपुराणानाञ्चैकेन 'पुराण' नाम्ना

१७. उत्पलाचार्यः, स्पन्दप्रदीपिका, श्लोकः, ९,५२.पृ.७-८,४६. तथा जयाख्यसंहिता, क्रमेण, २०/२३३. १/६३.

१८. तत्रैव, श्लोकः, ३०. पृ. ३५. तथा अहिर्बुध्न्यसंहिता, १५/७१.

१९. 'सात्त्वते शासने सर्वं तत्तदुक्तं महामुने ! '। अहिर्बुध्न्यसंहिता, ५/५९.
'सर्वं जयाश्रुतं कार्यं तत्तद्वैशेषिकं विना। ' अहिर्बुध्न्यसंहिता, १९/६४

२०. B. Bhattacharyya, Foreword, Jayakhyasamhita, P.34p

लोके प्रसिद्धिः, यथा ऋग्यजुःसामाथर्वसंहितानां 'वेद' इत्येव सञ्ज्ञया साधारणी प्रसिद्धिस्तथैव पाञ्चरात्रशास्त्रस्य संहितान्तानां तन्त्रान्तानां वा ग्रन्थानां 'पञ्चरात्र' 'नाम्ना 'नारदपाञ्चरात्र' नाम्ना वा लोके प्रसिद्धिरस्ति। पाञ्चरात्रग्रन्थेभ्यो भिन्ना अपि गर्गसंहिताद्याः वैष्णवसंहिताः[२१], नारदीयसंहिताद्याः ज्योतिषसंहिताश्च[२२]सन्ति, अतः पाञ्चरात्रिकसंहितानामवलोकनाय कानिचित् चिह्नानि विज्ञेयानि।

पुष्पिकायां पाञ्चरात्रशब्देन पञ्चरात्रशब्देन वा निर्देश यथा-

'इति पाञ्चरात्रसारे लक्ष्मीतन्त्रे शास्त्रावतारो नाम प्रथमोऽध्यायः।'

'इति श्रीपाञ्चरात्रे महोपनिषदि पौष्करसंहितायां ....।'

अन्तरङ्गबन्धारणेनाऽपि विज्ञायते। अन्तरङ्गरचनायां यथा पर-व्यूह-विभवादीनां निरूपणम् - ज्ञान-चर्या-क्रिया-योगानां निरूपणमित्यादिकं विज्ञेयम् । यथा सात्वत- पारमेश्वर- पाद्मादिसंहितासु ।

पाञ्चरात्रशास्त्रेषु संहितान्ता ग्रन्थाः सात्वतसंहिता- ईश्वरसंहिता- पौष्करसंहिताद्याः सन्ति। केचन तन्त्रान्ता ग्रन्था लक्ष्मीतन्त्र-भार्गवतन्त्र-विष्णुतन्त्राद्या अपि सन्ति। संहितातन्त्रान्तयोर्मध्ये संहितान्ता ग्रन्था अधिकाः सन्ति।

पाञ्चरात्रिकग्रन्थाः प्रायोऽऽनुष्टुप्छन्दसा विरचिताः सन्ति। अहिर्बुध्न्ये २४,३३,४२,४४,४९-अध्यायेषु, सात्वते २५/११९-१२२ श्लोकेषु, पारमेश्वरे १५/३५४-३५७ श्लोकेषु, ईश्वरे १८/२३१-२३३ श्लोकेषु, अन्यत्र च क्वचित् स्वल्पसङ्ख्यया भिन्नानि छन्दांसि दृश्यन्ते। एते ग्रन्था विशेषतया प्रश्नोत्तरशैल्यां विरचिताः सन्ति।

पाञ्चरात्रसाहित्यं प्राग् विपुलप्रमाणमासीदिति सार्धकोटिप्रमाणं यावन्मानसन्दर्भेण विज्ञायते । पौष्करसंहितायां त्वितोऽप्यधिकं निरूप्यते। यथा चैतत् -

'कालेन सह निर्यातमसङ्ख्यं परमेश्वरात् । तद्वै विदितवेद्यानां सिद्धानां संस्थितं हृदि ॥ ' (३९/१५)

पाद्मसंहिता-कपिञ्जलसंहिता-पुरुषोत्तमसंहिता-भारद्वाजसंहिता-मार्कण्डेयसंहिता-विश्वामित्रसंहिता-विश्वसंहिता विष्णुतन्त्रेषु पञ्चरात्रसंहिताग्रन्थेषु नामनिर्देशपुरःसरमष्टोत्तरशतसङ्ख्यकानां पञ्चरात्रसंहितानां परिगणनं प्राप्नोति। तेषु पाद्मसंहिता-विश्वामित्रसंहितयोरष्टोत्तरशतसङ्ख्यकानां संहितानां नामानि समुपलभ्यन्ते। अन्यत्र--

- विष्णुतन्त्रे १५४
- कपिञ्जलसंहितायां १००
- पुरुषोत्तमसंहितायां १०६
- भारद्वाजसंहितायां १०३
- मार्कण्डेयसंहितायां ९१
- विश्वसंहितायां ९१

एतदरिक्तेषु हयशीर्षपञ्चरात्रे (आदिकाण्डः, २. २-७) अग्निपुराणे (३९. १-७)माहेश्वरतन्त्रे (ज्ञानकाण्डः, २५. १६-२०) स्वामिनारायणसम्प्रदायस्य धर्मशास्त्रे सत्सङ्गिजीवने च (५. १२. ८-१२) पञ्चविंशतिपञ्चरात्रसंहितानां परिगणनं प्राप्नोति। पारमेश्वरसंहितायां (१०.३७६-३८१) अष्टादशसङ्ख्यकानि, ज्ञानामृतसारसंहितायां (१.१.५७) च सप्तसङ्ख्यकानि पाञ्चरात्रनामानि समुपलभ्यन्ते। उपरि निर्दिष्टेषु परिगणितसंहितानामसु बहूनि नामानि समानानि

२१. गर्गसंहिता, चौखम्बा संस्कृत प्रतिष्ठानम् ,दिल्ली, १९९६

२२. नारदीयसंहिता, काशीसंस्कृतप्रेस, वाराणसी, प्रथमावृत्तिः १८५८, द्वितीयावृत्तिः १९०४

सन्ति। अमुकामुकनामान्येव भिन्नानि सन्ति। वसुगुप्तकृतस्पन्दकारिकाया उत्पलाचार्यविरचितस्पन्दप्रदीपिकायां टीकायां (पृ. ९, २८, २९) श्रीकालपरा-हंसपारमेश्वरसञ्ज्ञे पञ्चरात्रसंहिते समुद्धृते स्तः। पाञ्चरात्ररक्षायां वेदान्तदेशिकेन प्रथमाधिकारे १९, २०, २८, ३१-३५,३८ इति पृष्टेषु नवकृत्वः कालोत्तरसंहिताया वचनान्युदाहृतानि, सकृच्च सौमन्तवसंहितायाः (४० पृष्टे) , निक्षेपरक्षायां वेदान्तदेशिकेनैव सात्यकितन्त्रम्, विष्णुमन्दिरसंहिता, पारमेष्ठ्यसंहिता, श्रीशास्त्रम् इति संहिताश्च निर्दिष्टाः तासां सर्वासां क्रमाङ्कादिनिदर्शनं संहितासूचौ प्रस्तुते ग्रन्थे निर्दिष्टम्।

महालक्ष्मीसंहिता, धनदसंहिता, मङ्कणसंहिताद्याश्च चतुःश्लोकीभाष्ये, स्तोत्ररत्नभाष्ये चोद्धृताः[२३]। तदेवं संहिताया नामावल्यां संशोधनस्य विपुलोऽवकाशः।

संहिताग्रंथसूचेः रचनेतिहासः

१९९४ ईशवीयाब्दे 'आर्ष' (अक्षरधाम सेन्टर फोर एप्लाईड रीसर्च ईन सोश्यल हार्मनी) संशोधनकेन्द्रात् पूज्येन परमपुरुषस्वामिना 'पाञ्चरात्ररक्षा आलोचनात्मकमध्ययनम्' इति विषयमवलम्ब्य शोधप्रबन्धविरचनं प्रारब्धम् । तत्कालीननिदेशकानां डो.के.के.ए.वेङ्कटाचार्यमहोदयानां पाञ्चरात्रसंहिताविषयकं गहनं ज्ञानमत्र सहायकमासीद्, अतः सरलतया शीघ्रतया च कार्यं भविष्यतीति निश्चितम्। परन्तु समग्रस्वामिनारायणसम्प्रदाये पाञ्चरात्रविषयिणी मान्यतासीद् यन् 'नारदपाञ्चरात्र' नामकः कश्चनैको ग्रन्थ एव पाञ्चरात्रम्। तदेव ज्ञानमस्माकं सर्वेषां मनस्यासीत्। वेङ्कटाचार्यमहोदयानां मार्गदर्शनाद् हेतोः 'पाञ्चरात्र नुल विळक्कम्' (पाञ्चरात्रग्रन्थविरणम्) नामकस्य तमिळग्रन्थस्य, डनियलस्मिथमहोदयस्यैतद्विषयकग्रन्थानाञ्च माध्यमेन कियत्यः पाञ्चरात्रसंहिताः सन्तीति ज्ञातम् । संशोधनार्थं तासां प्राप्त्यर्थम्, प्राप्तानाञ्च तमिळ- तेलुगु-बंगाली-कन्नडेत्यादि लिप्यां लिखितत्वाद् लिप्यन्तरणकरणम्, स्वास्थ्यस्य च प्रातिकूल्यम् इत्यादिविघ्नजालं पौनःपुन्येन कार्यविरोधे कारणमभूत्; तथाऽपि यथा यथा पाञ्चरात्रसंहितानां स्वामिनारायणीयशास्त्राणाञ्चाऽध्ययनं सञ्जातं तथा तथा बहुत्र साम्यं बहुत्र च पाञ्चरात्रागमप्रभावश्च निरीक्षितः। विचारविमर्शे 'श्रीस्वामिनारायणसम्प्रदाये पाञ्चरात्रस्य स्थानम्' अयमेव विषयः विषयान्तरत्वेन स्वीकरणीय इति निश्चितम्। तस्मिन् कार्येऽपि नामान्तरविधेर्जटिलत्वेन विलम्बो जातः।

पूज्यपरमपुरुषस्वामिना श्रीस्वामिनारायणीयशास्त्रेषु दीक्षा, मन्दिरं , परब्रह्मस्वरूपं, चतुर्विंशतिमूर्तयः इत्यादिविषयाणां बाहुल्यात् पाञ्चरात्रिकसाहित्यस्य विशालत्वाच्च कथं? कीदृशं? कियत्पृष्टपर्यन्तं कार्यं सम्पादनीयम्? कति विषयाः शोधप्रबन्धे ग्राह्याः? इत्यादिविषयेषु निश्चयेन कार्यहितवे सहायकत्वेन कश्चनावश्यक इति कथनात् प्रमुखस्वामिमहाराजानामाज्ञयाऽस्मिन् विषये मम प्रवेशो जातः।

प्रथमप्रकरणम् उद्देशरूपं विलिख्य द्वितीयप्रकरणे पाञ्चरात्रसाहित्यविषयलेखनसमये कति संहिताः केन निदर्शिताः इति विचारणायां पूज्यपरमपुरुषस्वामिना पुनः संहितासङ्ख्यायाः संशोधनार्थं प्रयतितम्। संहितासूचिषु बह्व्यो नूतनाः संहिताः दृष्टाः। एफ्.ओटो. श्रेडर महाभागेन, कृष्णमाचार्येण आप्टेविदुषा, डेन्यल स्मिथेन एवं वेङ्कटाचार्यमहोदयेन चैनद्विषये यद् यद् विलिखितम् तत् सर्वमेकत्र संस्थाप्य विलोकितम्। संहितासूचेः सङ्ख्यायां पुनरनेकानां नाम्नां वृद्धिर्जाताः। बहूनि नामानि पिष्टिपेषणत्वेन एकस्मिन्नेव नाम्नि सन्निवेशितानि, तथाऽपि नाम्नामाधिक्यमाश्चर्यप्रदं

२३. मङ्कणसंहितायाः, महालक्ष्मी संहितायाश्चोल्लेखः, वेदान्तदेशिकः, चतुःश्लोकीभाष्यम्, पृ.१
मङ्कणसंहितायाः, धनदसंहितायाश्चोल्लेखः, वेदान्तदेशिकः, स्तोत्ररत्नभाष्यम्, पृ.९२.

प्राप्तम्। तन्त्रान्त-संहितान्तभेदः, तद्धितान्तभेदः, ह्रस्वदीर्घभेदः, इत्यादिभेदानामपि वैविध्यं दृष्टम्। पुनरस्माभिर्विचारितं भविष्यत्काले संशोधकानां जिज्ञासूनाञ्च विशेषलाभार्थं कति संहिताः सन्ति? प्रकाशिताश्चेत् कस्मिन् काले? कस्मात् स्थानात् ? तदपि पृथक्करणीयम्। याश्च संहिताः हस्तप्रतभण्डारेषु सन्ति, ताः कति? कुत्र सन्ति? कति श्लोकात्मिकाः? कति अध्यायात्मिकाः ? एतत्सर्वमपि विचारणीयम् । येन नाममात्रदर्शनेन तत्संहिताविषयकं सर्वमेकत्रैव जिज्ञासवः प्राप्नुयुः। एताः सर्वाः सङ्कलिताः सामग्र्यः आर्षसंशोधनकेन्द्रस्याधिकारिभिः ईश्वरचरणस्वामि-विवेकसागरस्वामि-आनन्दस्वरूपस्वामि-निदेशकश्रीनारायणकंसारामहोदयादिभिर्दृष्टाः। दृष्ट्वा चैतस्य प्रकाशनार्थं प्रमुखस्वामिमहाराजानां शुभाशिषा सह सम्मतिः प्रदत्ता। तदेवं संशोधनकार्यस्यानुषङ्गिककार्यरूपेणैषा सूचिः प्राप्ता।

पाञ्चरात्रागमसंहितानां सूचेः प्रकाशने इतः पूर्वं कृतप्रयत्नानां विदुषां कार्यस्य विवरणम्

षडशीतिवर्षेभ्यः प्राक् प्राचीनकालात् कार्यनिष्ठस्य 'ध अड्यार लाईब्रेरी एण्ड रीसर्च सेन्टर' इति संस्थानस्य निदेशकेन जर्मन्विदुषा एफ्. ओटो. श्रेडरमहोदयेन 'इन्ट्रोडक्शन टु ध पाञ्चरात्र एण्ड ध अहिर्बुध्न्यसंहिता' इति ग्रन्थः १९१६ तमे ईशवीयाब्दे लिखितः। तस्मिन् ग्रन्थे 'सीनोप्सीस् ओफ ध संहिता लीस्ट्स्' इति शीर्षकस्य प्रकरणे ६ तः १२ पर्यन्ते पृष्ठेषु **<u>२१५ संहितानां</u>** सूचिः सम्पादिता। एतस्यां सूच्यां संहितायाः किं नाम, कस्यां संहितायां निर्दिष्टमिति प्रत्येकस्य नाम्नः पुरस्तान्निर्दिष्टम्। एतत्कार्यस्य सम्पादने कपिञ्जलसंहितायाः, पाद्मसंहितायाः विष्णुतन्त्रस्य, हयशीर्षतन्त्रस्य, अग्निपुराणस्यान्तर्गता पाञ्चरात्रिका सूचिः उपयुक्ता। प्रस्तुतञ्च नाम उपरोक्तासु संहितासु कस्यां संहितायां, कस्मिन् क्रमाङ्के निर्दिष्टं तदपि विलिखितम्। तेन सह विशेषरूपेण निर्दिष्टं नाम नामान्तररूपेण, तत्सजातीयनामरूपेण, सम्भवितनामरूपेण वा परिचितं स्यादिति विचार्यान्येषां नाम्नामपि सङ्ग्रहः कृतः। किञ्च निरूक्तनामान्तर्गता संहिता प्रकाशिता न वा ? यत्र कुत्रचित् सङ्ग्रहे रक्षिता न वैतदपि संक्षेपेण प्रतीकरूपेण निर्दिष्टम्। अस्माकं सूचेर्मार्गदर्शकत्वेनोपयुक्तोऽयं ग्रन्थः। तदेवं प्रप्रथमं १९१६ तमे ईशवीयाब्द आङ्ग्लभाषायां पाञ्चरात्रिकसंहितानामेतावती महती सूचिः प्रदर्शिता। इतः प्राक् पाञ्चरात्रिकसाहित्यं संस्कृतसाहित्ये कियद् विशालमिति केवलं कल्पनाया एव विषय आसीत्।

ततश्च तस्मादेवाड्यारसंस्थानात् १९५९ तमे ईशवीयाब्दे विस्तृतेन संस्कृतभाषाबद्धोपोद्धातेन सह वी. कृष्णमाचार्येण लक्ष्मीतन्त्रं सम्पादितम्। ग्रन्थस्यैतस्योपोद्घाते दशमपृष्ठादारभ्य 'पाञ्चरात्रसंहितासङ्ख्यापरिगणनम्' इति शीर्षकान्तर्गता संहितानामावलिः प्रकाशिता। तेन च एफ्. ओटो. श्रेडरमहोदयेन गृहीतसन्दर्भसंहिताभ्योऽधिकत्वेन मार्कण्डेयसंहिताया भारद्वाजसंहितायाश्च नामावलिः प्रपूरिता। एवं **<u>२२५ संहितानाम्नां सङ्ख्याः</u>** पाञ्चरात्रागमसाहित्ये प्राप्ताः । यद्यपि तेन प्रकाशित-अप्रकाशितभेदाः, सजातीय-तत्सम-तद्भवादिभेदाश्च न निर्दिष्टाः, तथाऽपि विदुषां मार्गदर्शकत्वेन स्तम्भरूपेणेयं सूचिः त्रिचत्वारिंशत् वर्षानन्तरं प्राप्ता। यद्यपि संहितासु प्राप्तानि नामानि श्लोक-बद्धत्वेन प्रायः संहितान्तानि तन्त्रान्तानि न सन्ति किन्तु कृष्णामाचार्येण संहितान्तत्वेन तन्त्रान्तत्वेन च निर्दिश्य श्रेडरमहोदयस्य सूचितः वैशिष्ट्यं प्रदर्शितम्।

तदनन्तरम् वर्षत्रयाऽनन्तरमेव १९६२ तमे ईशवीयाब्दे पुणेविश्वविद्यालयात् 'पाञ्चरात्र संहिताझ् अ स्टडी' इति शीर्षकरूप आङ्गलभाषाबद्धः शोधप्रबन्धः प्रमाकर-आप्टे महोदयेन लिखितः। अस्मिन् शोधप्रबन्धे एपेण्डीक्सविभागे तृतीये क्रमाङ्के संहितानां सूचिः प्रदर्शिता। यस्यां सूचौ समधिकत्वेन विश्वामित्रसंहितायाः पुरुषोत्तमसंहितायाः

पारमेश्वरसंहितायाः परमवैदिकसिद्धान्तनामकग्रन्थस्य चान्तर्निहितानि संहितानां नामान्यधिकत्वेन प्रदर्शितानि । तेन प्रायः संहितातन्त्रादिरहितं नाम एफ्. ओटो. श्रेडरमहोदयस्य सूचितुल्यं विलिखितम्। तेन प्रदर्शितानां नाम्नां त्रिषष्टिसङ्ख्यात्मकमाधिक्यं प्राप्तम्। तथा च **२८८ सङ्ख्या** संहितानां साहित्यक्षेत्रे प्राप्ता।

१९६७ तमे ईशवीयाब्दे अमेरिकन्विदुषा डनियलस्मिथमहोदयेन वेङ्कटाचार्येण च भूरिपरिश्रमेण पाञ्चरात्रस्य बहुविधाः सूचिरूपाः विवरणात्मकाश्च ग्रन्थाः प्रकाशिताः। पाञ्चरात्रिकसाहित्यस्य सामूहिकं कार्यमेतावत्पर्यन्तमिदमेव प्रथममिति कथयितुं शक्यम्। ताभ्यां 'पाञ्चरात्र नुलविळक्कम्' (पाञ्चरात्रग्रन्थविवरणम्) सूचिपरिचयात्मकः प्रकाशितः। ग्रन्थेऽस्मिन् ज्ञानामृतसारसंहिताया माहेश्वरतन्त्रस्य चाध्यायेषु प्राप्तं संहितासूचिवस्तुजातमुद्धृत्य प्रपूरितम्। तथा च उत्पलवैष्णवविरचितस्पन्दप्रदीपिकादिग्रन्थेषु प्राप्तानां नाम्नामप्याधिक्यं प्रदर्शितम्। तदस्मिन् ग्रन्थे कस्यां संहितायां, कस्मिन् क्रमाङ्के, किं नाम,आगच्छति तदन्ते कोष्ठके प्रदर्शितम् । बह्वीनां संहितानां परिचयोऽपि प्रदत्तः। कृष्णमाचार्यमहोयदस्य सूच्यनुसारं प्रायः तन्त्रान्तं संहितान्तं वा प्रत्येकं नाम सम्पादितम्। अत्रापि **२८८ सङ्ख्या** संहितानां प्राप्ता।

प्रस्तुतसंहितासूचेः वैशिष्ट्यमुपयुक्तत्वञ्च

पूर्वकथितानां विदुषां परिश्रमस्य साहाय्येन तद्दर्शितपथा विशेषरूपेण च जिज्ञासूनामुपकारिणी सूचीयमस्माभिः प्रकाश्यते। अस्यां सूचौ पूर्वप्रयत्नापेक्षया **१७२ संहितानां नामान्यधिकानि** निदर्शितानि । एतावती महती सङ्ख्या प्राप्ता तस्य कारणान्यधस्तात् प्रदर्श्यन्ते।

१. इतः पूर्वं विद्वद्भिः प्रदर्शितसूचीषु गृहीतानां नूत्नानां सर्वेषां नाम्नां निदर्शनम् ।

२. आगमप्रामाण्यम्, श्रीसूक्तभाष्यम्, श्रुतप्रकाशिका, सच्चरित्ररक्षा, निक्षेपरक्षा, पाञ्चरात्ररक्षा, स्तोत्ररत्नभाष्यम्, मुमुक्षुपडी, तत्त्वत्रयम् इत्यादीनां विशिष्टाद्वैतदर्शनीयविदुषां ग्रन्थेषु प्राप्तानां नाम्नां निदर्शनम्।

३. तद्धितान्तस्य तद्धितरहितस्य च नाम्नां (यथा नारद, नारदीय) पृथक्करणम्।

४. यदुगिरि यतिराजस्वामिनां सङ्ग्रहान्नाम्नां प्राप्तिः।

५. पाञ्चरात्र नुल् विळक्कम् ग्रन्थस्य विवरणे लिखितानां नाम्नां सन्निवेशः।

६. विषयभेदेन, परिच्छेदादिभेदेन, श्रोतृवक्तृरूपसंवादभेदेन, भाषाभेदेन वैकस्यैव नाम्नः बह्वीनां संहितानां (यथा- भारद्वाजसंहिता-१, भारद्वाजसंहिता-२) सन्निवेशः।

यद्यपि प्रस्तुतसंहितासूचिग्रन्थे परीक्ष्य शैव-शाक्तप्रधानाः संहिता निष्कासिताः। तन्त्रान्त-संहितान्तभेदेन, ह्रस्व- दीर्घभेदेन वा भिन्नानां संहितानामेकत्रैव समावेशः कृतः।

संहितासूचिग्रन्थस्य वैशिष्ट्यम्

प्रस्तुतसंहितासूचिग्रन्थे प्रकाशितानामप्रकाशितानाञ्च संहितानां पृथग् विभागः प्रदर्शितः। यासाञ्च संहितानां केवलं नाम एव प्राप्यते तेषाञ्च विभागः पृथक् प्रदर्शितः। त्रिषु विभागेषु संहिताया नाम आङ्ग्लसंस्कृतभाषयोः प्राप्यते। अनेकासु संहितान्तर्गतसूचिषु कियतीषु संहितासु नामेदं प्राप्यते तत् **'Saṁhitā support'** नाम्नः विभागे सङ्ख्यारूपेण निदर्शितम्। कस्यां संहितायां कस्मिन् क्रमाङ्के नामेदं प्राप्यते तत्खलु श्रेडरमहोदयेन, वेङ्कटाचार्यमहोदयेन च प्रदर्शितत्वान्नाऽत्र प्रदर्शितं परन्तु सङ्ख्यैव प्रदर्शिता।

पूर्वैर्विद्वद्भिः कृतस्य परिश्रमस्य स्मरणरूपेण ज्ञानरूपेण च प्रत्येकस्य संहितानाम्नोऽधस्तात् तत्तद्विदुषां सूचिक्रमाङ्कः प्रदर्शितः। यस्य संहितानाम्नः तेन उल्लेखो न कृतस्तत्र तद्विदुषो नाम्नः पुरस्ताद् किमपि न लिखितिम्। अस्यां सूचौ प्रदर्शितनाम्नः कञ्चिद् भिन्नं, ह्रस्वदीर्धरूपं, तन्त्रसंहितादिरहितं तत्सहितं वा नाम यस्य विदुषः सूचौ प्राप्यते तत् प्रदर्शनाय तद्विदुषः संहितासूचिक्रमाङ्के प्रश्नार्थचिह्नो विहितः। यस्य विशेषतया ज्ञानं रीमार्कमध्ये आङ्ग्लभाषायां संस्कृतभाषायाञ्च प्राप्यते । तस्मात् भवष्यित्कालीनसंशोधकानामेकस्मिन्नेव ग्रन्थे सर्वेषां विदुषां सूचीनां ज्ञानमत्र प्राप्यते।

प्रकाशित-अप्रकाशितविभागे च **'Stetus'** नाम्नः उपविभागः प्रत्येकस्मिन् संहितानाम्नि लिखितः। यत्र तस्य नाम्नः संहिता पूर्णा अपूर्णा वा? कियदध्यायात्मिका? कियच्छ्लोकात्मिका? इति प्राप्यते। प्रकाशितसंहिता विभागे प्रकाशनस्थलम्, प्रकाशक-सम्पादकनामानि, प्रकाशनवर्षम् ,१,२,३, इति क्रमाङ्के प्रकाशनावृत्तिरित्यादिकं प्राप्यते। प्रकाशितग्रन्थस्य लिपिरपि लिखिता। एतत्सामग्र्या कति संहिताः संशोधनायावकाशरूपा इति ज्ञात्वा विद्वांसस्तत्र प्रयतिष्यन्ते । प्रकाशनज्ञानेन च संहिताप्राप्तावपि विशेषो लाभः। किञ्च प्रयत्नाऽनन्तरमपि विदितलिप्यां सा संहिता न प्राप्ता चेत् व्यर्थः परिश्रमः स्यात् तस्माद् लिपिज्ञानमपि प्रदर्शितमत्र साहाय्यं भविष्यति। श्लोक-अध्यायसङ्ख्याज्ञानेन च सा संहिता कियत्परिमाणरूपेति विज्ञायते। किञ्चैतन्नाम्नैव जैन - शैव- शाक्ताद्यागमेषु, ज्योतिष-धर्मशास्त्रादिष्वपि सा प्रकाशिता चेत् तज्ज्ञानमपि रीमार्कमध्ये लिखितम्। तथा च एकत्रैव संहितानाम्ना सह तत्स्वरूपं सम्पूर्णं चित्रात्मकमत्र प्राप्यते।

अप्रकाशितसंहिताविभागे सा संहिता पूर्णाऽपूर्णा वा? कस्मिन् ग्रन्थालये संशोधनकेन्द्रे वा वर्तते? कस्मिन् क्रमाङ्के ? कस्यां लिप्यां? पत्रमध्ये तालपत्रमध्ये वा? तत्सर्वं सूक्ष्मतया निदर्शितम्। अमुकस्याः संहितायाः केचन श्लोका एव प्राप्यन्ते तदपि प्रदर्शितम्। ते श्लोकाः कस्मिन् ग्रन्थे, कस्मिन् पृष्ठे सन्ति तच्चाऽपि निदर्शितम्। अप्रकाशितसंहितासु बह्व्यः विषयविशेषात्मकेषु 'प्रायश्चित्तसङ्ग्रहः', 'उत्सवसङ्ग्रहः' इत्यादिषु ग्रन्थेषु सन्ति। तादृशीनां संहितानां कस्मिन् ग्रन्थे कस्मिन् पृष्ठाङ्के साऽस्ति तन्निदर्शितम्।

अप्रकाशितसंहितानामीयं विषयसामग्री संशोधकानां महती उपयुक्ता भविष्यति। संस्कृतसाहित्ये पाञ्चरात्राऽऽगमस्य संहितानां कियत्परिमाणं साहित्यमप्रकाशितं वर्तते तदर्थं प्रयत्नाय, कुत्र च वर्तते इति ज्ञात्वा सरलतया प्रापणाय, चायं ग्रन्थ उपयुक्तः स्यादित्याशासे। यद्यप्यस्मिन् विषये इतोऽप्यधिकस्य कार्यस्यावकाशोऽस्ति तदर्थमिदं स्तम्भरूपेणाऽपि मार्गदर्शकं भविष्यतीत्याशासे।

संहितासूचेः विशिष्टं वैशिष्ट्यम्

प्रकाशितानामप्रकाशितानां वा संहितानां विषयः, रचनाशैली, संहिताश्लोकानां प्राचीनग्रन्थेषु सन्दर्भोद्धरणम् इत्यादिकं विचार्य तासामैतिहासिकतायां मूल्यनिष्ठायाञ्च वैविध्यमनुभूयते। । तदर्थञ्चैतिहासिकक्रमः निदर्शितः। स च क्रमः **'Historical Order'** नामके विभागे प्रदर्शितः। एतदर्थं पञ्चप्रकारेण विभागः कृतः। तस्य विवरणमधः प्रदर्श्यते। विभागानुरूपा संहितासूचिः परिशिष्टे स्थापिता। तासामुत्तरोत्तरं दौर्बल्यं प्रथमक्रमानुसारेण वा श्रेष्ठत्वं विज्ञेयम् । तच्च यथा-

१. प्राचीना, सविशेषतयोपादेयाः संहिताः । प्रथमशतकादारभ्य षष्ठशतके सप्तमे वा निर्मिताः।

२. मध्यमा संहिताः, नवम-दशमशतके आल्वाराणां समयानन्तरं रामानुजाचार्यसमयतः प्राक् विनिर्मिताः ।

३. मध्यमा-अर्वाचीनाः, वेदान्तदेशिकेनोद्धृताः त्रयोदशशतकाद् प्राक् विनिर्मिताः।

४. अर्वाचीना-१, पञ्चदशशतकाऽनन्तरं विनिर्मिताः यासु पाञ्चरात्रिकविषयाः व्यवस्थिततयोपलभ्यन्ते।

५. अर्वाचीना-२, पुष्पिकायां ग्रन्थान्ते वा पाञ्चरात्रसंहितेयमिति निर्देशस्य सत्त्वेऽपि पाञ्चरात्रविषयाणामल्पत्वात्, विषयान्तराणां निश्चिततयाधिक्यात् क्वचिद् पाञ्चरात्रिकविषयविरुद्धानां भिन्नानां वा विषयाणां सत्त्वाद् अत्यन्ततया पाञ्चरात्रिकसंहितात्वेनाऽनुपादेया।

केवलं क्रमाङ्कमेव विज्ञाय संहितेयं पाञ्चरात्रसम्प्रदाये कियती उपादेया इति ज्ञायते॥ तथा च काचिद् साम्प्रदायिकी संहितैव पाञ्चरात्रागमस्य सर्वस्वमस्तीति साम्प्रदायिकप्रचारस्य श्रवणेन भ्रमो न स्यादिति।

आभारदर्शनम्

पाञ्चरात्रागमसूचिग्रन्थोऽयं पाठकानां समक्षं प्रकाशनात् प्राक् बहूनां हस्ताः, हृदयाः बुद्धयश्चात्र उपयुक्तास्तेषां सर्वेषामभिनन्दनमभिवन्दनञ्च करणीयमिति विवेकः।

येषां परमकृपया संहितासूचिग्रन्थस्य विचारः प्रकटितः ते इष्टदेवा भगवत्स्वामिनारायणाः, पूर्वगुरवः,अक्षरब्रह्म गुणातीतान्तस्वामिनः, प्राग्जिभक्तमहाराजाः, शास्त्रिमहाराजाः, योगिमहाराजाः वर्तमानगुरवः प्रमुखस्वामिमहाराजाश्च प्रणेतव्याः। तान् साष्टाङ्गं प्रणमामि। तत्कृपयैवास्य संहितासूचिरूपस्य पर्वतस्य लङ्घने पङ्गवः वयं समर्था जाताः।

ईश्वरचरणस्वामिनां , विवेकसागरस्वामिनां, आनन्दस्वरूपस्वामिनां सन्ततं प्रेरणया प्रोत्साहनेन मार्गदर्शनेन च कार्यमिदं सम्पन्नमिति तान् प्रणमामि भूयो भूयः।

डॉ. के.के ऐ.वेङ्कटाचार्यमहोदयनामङ्गुलिग्राहिकतयाऽस्माभिः पाञ्चरात्रे प्रवेशः कृतः। यैश्च च पुरोमुखं लिखितं तेषामृणं कथं पूरयामीत्यविश्वासः। आर्षनिदेशकाः नारायणकंसारामहोदयाः, रजिस्ट्रारश्रीरमणभाईभट्टमहोदयाः विवेकजीवनस्वामिनः, परमतत्त्वस्वामिनश्च आङ्ग्लानुवादे-संस्कृताऽनुवादे सहायका आसन्। तैरुपकृतोऽहं स्मरिष्याम्युपकारम्।

मुद्राक्षरपरीक्षणं(प्रुफरीडींग) कार्यं दुःखरूपमपि सेवाबुद्धया डाह्याभाई मेनगरमहोदयेन परमहर्षपूर्वकं कृतं तस्मात्तेन सदैवोपकृतोऽहम्। सङ्गणकयन्त्रसाहाय्ये निष्कामपुरुषस्वामी, योगिनयनस्वामी, हितेश जादव, हरिश्चन्द्रसिंह चावंडा, महेशभाई सुरतवाला, हर्षदभाई ठक्कर इत्येतैः सेवा कृता तेषामपि महोपकारं स्वीकृत्य प्रणमामि। अन्ते च प्रकाशनकार्यस्य शीघ्रतया सम्पादनार्थम् अक्षरपीठसंस्थाया अधिकारिणाम् , आर्षसंस्थानस्य कार्यकराणाञ्चोपकारं स्वीकृत्य प्रणमामि तान् सर्वानिति।

गुरुपूर्णिमा, २०५८ — साधुः श्रुतिप्रकाशदासः

२४-७-२००२ — गुरुः प्रमुखस्वामिमहाराजः

Introduction

An Evaluation of Indian Culture

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः। स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः॥

All the people of this earth should examine their own lives in accordance with the lives of the great souls of this land (India).
Manu Smruti: 2.20

Many millennia ago, Bhagwān Manu called out to the whole of humanity with this gracious appeal. It was through such clarion calls that the eminent philosophers and sages of India inspired an awakening of morality and integrity that was ushered among the people of the world. Even today, ancient Vedic expressions such as 'यत्र विश्वं भवत्येकनीडम् - The whole world is one nest' still resound in the minds' of the worlds' greatest thinkers. But these lofty ideals of the noble people of India were not merely phrases of elegant and passive verbiage; they were applied principles that were culled from the lives of great men and which went on to produce an even greater nation.

This is the India of Rām; the Rām who happily renounced his right to the throne on the single command of his father; the Rām who renounced even his wife on the word of a meagre washerman. This is the India of Bharat, the ideal brother, who did not accept the kingdom he had rightfully attained, but instead chose to live a life of austerity. This is the India of Lakshman, the ideal celibate, who while sojourning in the lone forests with Rām and Sitā, never once even looked upon his sister-in-law in the face. This is the India of Sitā, the ideal wife, who stood by her husband in good times and bad.

This is the India of Shravan, the devout child who sat his frail and blind parents in a carrier upon his shoulders, and set off around India - barefooted - to fulfill their wish of a pilgrimage. This is the India of Nachiketā, the dynamic youth who challenged even Yam, the Lord of Death, to teach him the wisdom of immortality. This is the India of Ekalavya, the expert-archer and ideal disciple who, without a moment's hesitation, offered the thumb of his right hand upon his master's command - forever banishing his dream of becoming the finest archer in the land. In essence, this is the India of hundreds of thousands of such noble people - men and women, young and old, kings and sages - all living a life of renunciation, austerities, restraint, charity, forbearance, tolerance, brotherhood and harmony. They, the people of India, were the embodiment of all the good She stands for even today.

In the recently concluded 20th century, a frail merchant's son fearlessly took a stance against injustice in India. Wearing a mere dhoti, and with love, non-violence and civil disobedience as his only weapons, he changed the course of history by uprooting the 150 year-old British Empire from the face of India. Mohandas K. Gandhi, accordingly, was honoured by the world with the title 'Mahatma', and came to be regarded by the people of India as the 'Father of our Nation'. His accomplishments must also include the revolutionaries he inspired in other

countries around the world to strive for justice.

Another great soul of this very India recently reminded the Western world once again of the glorious culture and heritage of India – His Divine Holiness Pramukh Swāmi Mahārāj. By building the first traditional Mandir outside of India in the heart of London, His Holiness has established Indian Culture in the UK so profoundly, generations to come will reap and savour a part of India, and learn to be proud of their country. Swāmishri's very life represents the nobility, spirituality, and peace-loving nature of India as a whole. Perhaps that is why so many seek his guidance and counselling on the daily challenges of life. He gives simple, profound solutions based on the scriptures of India and his vast treasure of experience. Indeed, Swāmishri's pure and selfless life itself generates the faith that the world can be a better place, that the harrowing crises confronting the people of today can be eliminated, and the future can be peaceful, purposeful and prosperous – if only we can strive to imbibe the ideals preached to us by Mother India.

One principle taught by the scriptures of India is 'वसुधैव कुटुम्बकम् – the Whole World is One Family'. If each and every citizen of the world could live by this, would not the need of nations to amass massive arsenals radically be reduced? Would not warring and terrorising and killing and hurting promptly take leave? Would not peace and harmony be given a fairer chance to reign? Indian Culture has so much to teach. And We, the world, have so much to learn.

Indian Scriptures: The Nurturers of Culture

The lofty ideals that have nursed and nurtured Indian Culture have been passed down to us by the great rishis and sages of the past. These spiritual giants – through their austerities and acumen, wisdom and vigilance, hindsight, foresight and insight – realised the eternal truths from God Himself. They then transmitted these truths to the people at large, which were later meticulously inscribed in the form of scriptures.

It is these scriptures of India that have helped the Culture survive and thrive up to this day. Undeniably, India without its scriptures just cannot be imagined; they and the great men who formed them or continue to transmit their message are the heart of Indian Culture. Wise men compose scriptures from the power of their spirituality, and uplift the world according to those scriptures. In relation, the very same scriptures point to such wise men for the upliftment of the world.

In this way, the contribution of Indian scriptures and Indian Culture for the welfare of our modern and progressive society seems imperative to say the least.

'आत्मनः प्रतिकूलानि न परेषां समातरेत्' – Do not do to others what one dislikes done to oneself.' If only this one adage had been received by the tyrants and despots of the past, then surely the tragic death of innocent millions could have been avoided.

'मा गृधः कस्यस्विद् धनम्' Do not covet what belongs to others'. If only this one phrase of the Upanishads had been accepted by power-hungry and blood-thirsty national leaders, then surely the continuously increasing expenditure on 'defense' and armament would be saved.

'सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्' May we progress together; May we be harmonious

together.' If only this one Vedic message can be accepted by the few extremist religious and political leaders of our world, then surely we can be saved from the carnage and horror of terrorism.

In conclusion, one can faithfully affirm, Indian Culture can serve in providing the most striking solutions to today's most severe problems. And at the very foundations of this most noble and elevating of cultures lie its great enlightening scriptures.

Two traditions of Indian scriptures have been developing in parallel since ancient times. One is of the Vedas, i.e. the Nigam Tradition, and the second is the Āgama Tradition.

Nigam Tradition

'Nigam' refers to scriptures based on the four Vedas – the Rig Veda, Sām Veda, Yajur Veda and Atharva Veda – and the Vedic Samhitās. As an extension of the Vedic Samhitās, many forms of other scriptures also flourished. Namely: the Brāhmans – such as the Shatapath Brāhman; the Shrotra Sutras composed by Kātyāyan and others – which prescribe the duties of householders; the Āranyaks – such as the Bruhadāranyak; the Upanishads – such as the Chāndogya Upanishad; the Upvedas – such as Dhanurveda and Āyurveda; the Vedangas – i.e. the scriptures of Jyotish, Vyākaran, Nirukta, Shikshā, Chhand and Kalpa; the scriptures of the various schools of philosophy, i.e. Nyāya, Vaisheshik, Sānkhya, Yoga, Purva-Mimānsā and Uttar-Mimānsā; the Smrutis based on the Vedas – such as the Yāgnavalkya Smruti; the Purāns – serving as the essence of the Vedas; and finally the Itihās scriptures – the Mahābhārat and Rāmāyan. This entire body of literature promotes the Nigam or Vedic Tradition.

Even today, whatever morality that is prevalent in society can be traced to this Vedic literature. Consider the illiterate and unsophisticated village people who may never have even seen (let alone read) the Vedas, yet they too can be seen to religiously adhere to values propounded by the Vedas. One cannot but appreciate the significant influence of Vedic literature that has permeated throughout society touching people from every walk of life, at every stratum.

Āgama Tradition

In much the same way as the Vedic Tradition, the Āgama Tradition has also been equally successful in preserving values across time, since both traditions have flourished to the same extent.

The word 'Āgama' does refer to the Vedas on rare occasions, but primarily, the Āgamas refer to the body of scriptures that detail the framework of a fellowship, the manner of worship therein, customs for festivals, methods of initiation, etc.

Several scholars have attempted to characterise the Āgamas in their own ways:

1. Āchārya Saryuprasād Dvivedi notes in his 'Āgama-rahasya' (Purvārdh p2):

   'आगतं शिववक्त्रेभ्यो, गतञ्च गिरिजाश्रुतौ। मतं श्रीवासुदेवस्य तस्मादागम उच्यते' ॥

   "The articulator of the Āgamas is Shivji, Pārvatiji is the listener, and the principle is of Vāsudev.'
2. Vāchaspati Mishra suggests: 'आगच्छन्ति बुद्धिमारोहन्ति यस्माद् अभ्युदयनिःश्रेयसोपायाः स आगमः'

   "That is an Āgama from which one attains, i.e. understands, the means of liberation."

3. The Vārāhi Tantra lists seven topics covered by an Āgama:

i.	Creation	– A description of the creation and sustenance of the world
ii.	Destruction	– A description of the complete destruction of the world
iii.	Worship	– A description of the manner of worship of the deities
iv.	Spiritual Endeavours	– A description of various endeavours and their fruits
v.	Purashcharan	– A description of mantras and their chanting
vi.	Actions	– A description of the six types of actions
vii.	Meditation	– A description of the four types of meditation

Since not all Āgamas strictly follow these outlines, the generally accepted definition of an Āgama is 'a scripture that details the customs and traditions of a fellowship'

Different Categories of Āgamas & Their Salient Features

The Bauddh, Jain, Shaiv, Shākt and Vaishnav Sampradāyas are all based on the Āgama Tradition. The Parāshar Mādhviya also mentions the Saur, Vaināyak and Skānd Āgamas. Āgamic literature is also known as Tāntrik literature, whose message has reached far and wide – past even India to China, Tibet, Sri Lanka, etc.

The various Āgamas of the Āgama Tradition can be bifurcated into two categories – Vedic and non-Vedic.

Non-Vedic Āgamas

The non-Vedic Āgamas would include the Bauddh and Jain Āgamas, since they clearly differ in ideology from the Vedas – if not out rightly oppose them. Contradictory to their own claims of not having accepted any ideas from the Vedas, similarities from the Vedic Tradition have indeed been found in these non-Vedic scriptures.

The Āgamas of the Bauddh School are found prominently in the Vrajyān Sampradāya. There are in total about 72 Āgamas in this Sampradāya – including the Pramod Mahāyug, Paramārth Sevā, Pindikram, Āryamañjushri, Samputodbhav, etc. Of these, several have been translated into Chinese and Tibetan. Some rituals and traditions found in the Bauddh Tantras are exactly the same as those found in the Vedic Tantras.

According to Jain Tradition, the Jain Tantras (or the Mantra literature) were formulated between the 3rd and 11th centuries CE. Jain Tantras and Jain ideology can be found mentioned in the Vidyānupravād scripture. The Tantra Āgamas have been propagated by Tāntriks such as Mānadevsuri, (Laghushānti Mantra) Vādi Vetālasuri, (Bruhat Shānti Mantra) Siddhasen Diwākar, et al. Devis such as Saraswati, Ambikā, Kuberā, Padmāvati, Siddhārthikā, etc. have also been mentioned, considered to be consorts of the Tirthankars.

Vedic Āgamas

The Vedic Āgamas include the Shaiv, Shākta, Saur, Gānpatya and the Skānd Āgamas. Whether in fact to consider these Āgamas as Vedic or not has been debated for centuries, because unlike the Upanishads and the scriptures of the Purva and Uttar Mimānsās, the former have not been composed with a strong backing of the Vedas. Nevertheless, these Āgamas should be considered Vedic since they do mention Vedic mantras and Vedic deities such as Vishnu,

Nārāyan and Rudra.

Scriptures that challenge the authority of the Vedas – such as the Shloka-vārtik and Tantra-vārtik scriptures of the school of Kumāril Bhatt, and later scriptures such as Adhuvar-mimānsā-kutuhal-vrutti – do not accept the Āgamas as Vedic. Nor does Shankarāchārya accept the Shaiv, Shākta and Vaishnav Āgamas as Vedic. In his commentary upon the 'Utpattyasambhavādhikaran' (2.2.42-45) of the Brahma Sutras, Shankarāchārya denounces the Pañcharātra Sampradāya as contradictory to Vedic principles – just as the Bauddh and Jain Sampradāyas are. He has also given the same treatment to the Shaiv and Shākta Sampradāyas in his discussion of the 'Patyadhikaran' aphorisms (2.2.37-41).

In contrast, in their respective scriptures, Nyāya-manjari and Āgama-prāmānya, Jayant Bhatt (9th century CE) and Yāmunāchārya (10th century CE) have made an impressive effort to affirm these Āgamas as Vedic. Furthermore, Rāmānujāchārya's ideology as projected in the 'Utpattyasambhavādhikaran' discussion of the Brahma Sutras plays a major role in the protection and acceptance of the Āgamas as Vedic.

Within the Shaiv Āgamas, variations have been noted due to differences of sampradāyas, deities and traditions. From a sampradāya viewpoint, Kāpāl, Kālāmukh, Pāshupat and Shaiv are the different categories that have been noted. Another form of distinction is due to the Tantras – the ten Shaiv Āgamas and the 18 Rudra Āgamas.

The following are also methods of distinguishing various differences:

- According to the Shri Kanthi Samhitā, 8 'ashtaks' or groups (i.e. 64 texts) have become popularly known as the Bhairav Āgama
- According to the Āgama-tattva-villās, there are 64 Āgamas
- According to the Nihshvās Samhitā found in the Nepal Darbar Library, there are five subtle categories
- According to the Koulamārg, i.e. the Samayāchār, there are five divisions – the Shubhāgam-panchak
- According to the Shri Vidyā Sampradāya, there are the three categories of Kādi, Hādi and Kahādi
- Tāntric Upanishads considered Shaiv Upanishads
- Other distinctions are due to Yāmal and Sār scriptures

Similarly in the Shākta Āgamas, there are two major distinctions due to the two different sampradāyas prevalent – the Dakshināchār and the Vāmāchār. Just as in the Shaiv Āgamas, many distinctions are noticeable within the Shākta Āgamas as well. Among the entire body of Āgama and Tantra scriptures, the Shaiv and Shākta Āgamas occupy the greatest volume. Indeed, these Tantra scriptures pose valuable prospects for deeper research, and in that respect, Pandit Gopināth Kavirāj has made a commendable effort in his 'Tāntrik Sāhitya'.

The presence of the Saur, Skānd, and Gānpatya Āgamas is hard to discern since they do not exist today as distinct sampradāyas.

The Vaikhanas Āgamas in the Vaishnav Āgamas

In comparison to other scriptures, the Āgama and Tantra scriptures are relatively less well

known. Perhaps only the Bauddh, Shaiv and Shākta Tantras have enjoyed widespread popularity among Tāntric enthusiasts. On the whole, the Vaishnav Tantras are not so popular, of which the Vaikhānas Āgamas are hardly known at all.

In the Vaikhānas-vijay, Vaikhānas Muni (also known as Vikhanas Muni) has been noted as the formulator of the Vaikhānas scriptures and referred to as Brahmā. However in the Taitiriyāranyka, he is said to be created from Brahmā's nails (1.23). He has also been mentioned as Nārāyan in Brugu-prokta-kriyādhikār. The Vaikhānas-vijay also mentions that Vikhānas Rishi attained the Vaikhānas Sutras from Vishnu. (Many scholars have come to believe that the Taitiriya Sutras are synonymous with the Vaikhānas Sutras[1] .) Vaikhānas Rishi is said to have then passed on this knowledge to his four disciples: Atri, Brugu, Kashyap and Marichi. The literature known as the Vaikhānas Āgamas is an extension of this knowledge.

In the Vimānārchandikār, Marichi is identified as having alone composed 184,000 'scriptures' in his eight samhitās - the Jay Samhitā, Sagnā Samhitā, Vir Samhitā, Ānand Samhitā, Vijay Samhitā, Vijit Samhitā, and Vimal Samhitā. It seems highly likely here that the term 'shāstra' (i.e. scripture) may have been used instead of 'shloka' (i.e. verse).

The introduction to the Vaikhānas Āgama Kosh (p17-18) enumerates the Vaishnav Āgama works as:

- 4 Tantras by Atri Rishi – the Purva Tantra, Ātreya Tantra, Vishnu Tantra and Uttar Tantra
- 3 Tantras by Kashyap Rishi - Satya Kānd, Tark Kānd, and Gnān Kānd
- 13 Tantras by Brugu Rishi - Khil, Purā Tantra, Vāsādhikār, Chitrādhikār, Mānādhikār, Kriyādhikār, Archādhikār, Yagnādhikār, Varnādhikār, Prakirnādhikār, Pratigruhyādhikār, Niruktādhikār, and Khilādhikār

Hence, including the eight Samhitās by Marichi, a total of 28 scriptures are considered the predominant scriptures of the Vaishnav Āgamas.

According to another method of enumeration:

- 7 Samhitās by Angirā Rishi – Anant Samhitā, Para Samhitā, Gnān Samhitā, Jay Samhitā, Vir Samhitā, Satya Samhitā, and Gnān Samhitā (?)
- 5 Tantras by Kashyap Rishi - Shāntān Kānd, Kashyap Kānd, Satya Kānd, Tark Kānd and Gnān Kand
- 8 Tantras by Brugu Rishi - Khil, Khilādhikār, Purā Tantra, Vāsādhikār, Chitrādhikār, Kriyādhikār, Mānādhikār, and Pratigrahādhikār
- 4 Tantras by Atri Rishi – Pādma Tantra, Uttar Tantra, Vishnu Tantra, and Ātreya Tantra

Thus, a total of 24 scriptures have been noted.

However, of the two counts, the former (of 28) is considered more authentic.

It is a matter of great distress that of all the Samhitās.Vaikhānas Āgamas, only ten are available today – namely:

- Samurtārchanādhikār by Atri Rishi
- Gnān Kānd by Kashyap Rishi

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1. Lakshmi Tantra Darshan: p15-16 by Dr. Kaliya Ashekumar; Vaishnav Pānchāratra Katipaya Paksh: p5-7 by Dr. Rampyare Mishra

- Archanādhikār, Kriyādhikār, Khilādhikār, Niruktādhikār, Prakirnākdhikār, Yagnādhikār, and Vāsādhikār by Brugu
- Vimanārchan Kalp by Marichi

Of these ten, only Atri Rishi's Samurtārchanādhikār, Kashyap Rishi's Gnān Kānd, Bhrugu Rishi's Kriyādhikār and Khilādhikār have been published in Devnagari; Bhrugu Rishi's Prakirnādhikār and Yagnādhikār have been published in Telugu; and Marichi Rishi's Vimanarchan Kalp has been published in Devnagari as well as Telugu. Only manuscripts of the other three are available. In this respect, the Vaikhānas Āgamas are not very readily available.

Vaishnav temples of the Vaikhānas Āgamas are predominately found in Tamil Nadu and Andhra Pradesh. The ritual offerings to Lord Shrinivās in the world renowned Tirupati Temple are also performed according to these Āgamas. The glory of the Vaishnav Āgamas can also be found in the closely associated Pañcharātra Āgamas - which will be discussed in greater detail later.

The Vaikhānas Āgamas are predominantly in Vedic mantra form. In the code of rites and rituals, significant priority has been given to yagnas and the mantra tradition. Āgama mantras are scarce, on the other hand, the initial Pañcharātra Samhitās have made minimal use of Vedic mantras. Later, both the Vedic mantras and the Āgama mantras have been used to the same extent. Apart from several minor differences, this is the major difference between the two branches of Āgamas - besides the obvious difference of the prominent deities, Vāsudev and Vishnu.

Another significant difference between the two arrangements is the qualifications necessary for the worship of God. According to the Vaikhānas Āgamas, no other Brahmin except those of the Vaikhānas lineage have the right to perform these rituals. And according to the Pañcharātra Āgamas, only Brahmins of the Shāndilya, Aupagāyan, Manujyāyan, Kaushik and Bhārdvāj lineages i.e. those who are considered Pañcharātra followers from birth, have the right to perform the rituals in temples. With the passing of time, though, other initiated Brahmins of the Pañcharātra Sampradāya were allowed to perform the ritual offerings at most temples except Sri Rangam, Melukote and Vishnukanchi.

Of the Vaishnav āchāryaṣ, Yāmunāchārya and Vedant Deshik have in their Āgama-prāmānya and Pancharatra-rakshā respectively, accepted both Āgamas Traditions as being on par. Even among Vaishnavs today, both the temples of Tirupati (where the rituals are as per the Vaikhānas Āgamas) and Shrirangkshetra (where the rituals are as per the Pañcharātra Āgamas) are respected with equal reverence and faith. And both sampradāyas are also known as the Bhāgwat or Sātvat Sampradāyas.

An Introduction to the Pañcharātra Sampradāya

The Pañcharātra is very often associated with the popular Sanskrit stories entitled 'Panchtantra'. Many acquainted with Sanskrit literature also associate the Pañcharātra Āgamas with the well known 'Pancharātra' play composed by Bhās. One of Pañcharātra Samhitās known as Gnānāmrutsār Samhitā, also known as Nārad Pañcharātra, has earned fame amongst the Vaishnav Sampradāyas. Hence for many years, the Vaishnavs have recognized the

Gnānāmrutsār Samhitā i.e. the Nārad Pañcharātra as *the* Pañcharātra scripture. Especially since 1921 when the English and Hindi translations of the Gnānāmrutsār Samhitā were popularized under the title of 'Nārad Pancharātra', it has commonly been accepted as the sole Pañcharātra Āgama. Consequently, conventional Sanskrit scholars as well as the public at large have firmly come to believe that the very roots of the Vaishnav Sampradāya are found in the Nārad Pañcharātra alone, and that there can be no other scripture by the name of Nārad Pañcharātra, or any other Pañcharātra scriptures for that matter.

It remains a fact that perhaps only a handful of intellectuals hold any substantially sound knowledge of the Pañcharātra. In the light of these grave misconceptions, it becomes imperative that we thoroughly investigate the Pañcharātra School through various perspectives. Firstly, we will attempt to understand the Pañcharātra Sampradāya; and thereafter study its literature.

First and foremost, we shall appreciate the etymology of the term 'Pancharātra' in context with the Āgamas of the Pañcharātra Sampradāya.

Etymology of 'Pancharātra'

Several 20th century scholars have made praiseworthy attempts to define the word 'Pañcharātra ', namely: Otto Schrader of Germany (1916), J.A. Butanin (1962), V. Raghavan (1965), P.P. Apte (1972), et al. Unfortunately, none of these scholars have managed to arrive at a commonly accepted definite definition. Dr. Rampyare Mishra (1994) has attempted to provide a definition based on the rules of Grammar and mantras found in the Rig Veda. He explains: Pāncha = entire + Rātra = upāsanā (mode of worship) = Mode of worship of the whole of Mankind.[2] This, however, does not seem to tally precisely with the Pañcharātra since the scripture has actually also come to be popularly known as the 'Ekāyana Veda' - wherein only the one Supreme Reality is revealed as the way to liberation. Thus, not being satisfied with these definitions derived linguistically or by way of scriptural references, one resorts to the definitions provided by the Pañcharātra Samhitās.

The Pañcharātra Samhitās provide three types of definitions. Definitions that:

a) reveal the Pañcharātra as superior in relation to other scriptures
b) reveal the era in which the Pañcharātra teachings were acquired
c) have a philosophical interpretation

A) Definitions Revealing the Superiority of the Pañcharātra

1. That before which the knowledge of the Purānas, Vedas, Vedānta, Sānkhya and Yoga is all assimilated - just as night is assimilated by the dawn of the sun - is the Pañcharātra .

   Paushkar Samhitā: 38.307-8

2. That by which alone one can attain the bliss of ātmā and Paramātmā otherwise attainable by the combined study of the Sānkhya, Yoga, Shaiva, Veda and Āranyaka scriptures - which are comparable to the night - is the Pañcharātra .

   Shāndilya Samhitā: 1.2.75-76

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2 Vaishnav Pāncharātra Katipaya Paksh: p68-72 by Dr. Rampyare Mishra

3. That before which the Buaddha, Jain, Sānkhya and Yoga scriptures are all assimilated – just as the moon and the stars, though as vast as the night itself, are assimilated by the sun – is the Pañcharātra . Or that by which these five set of scriptures attain their 'fiveness', i.e. meet their death is the Pañcharātra .

Pādma Samhitā, Gnanapād: 1.47-53 & 72-73

B) Definitions Revealing the Duration of the Pañcharātra teachings

1. In the era of Satyuga, Lord Keshav imparted his teachings to five people in five nights: to Ananta (Shesh Nag) in the first night; to Garudji in the second night; to Vishwaksen in the third night, to Brahmāji in the fourth night; and to Rudra in the fifth night. This is the teachings of the Pañcharātra , in five lakh verses.

Vihagendra Samhitā: I p7

2. The five weapons of Sudarshan, etc. manifested as the five rishis – Shāndilya, Aupagāyan, Maunjāyan, Kaushik and Bhāradvāj. The teachings were imparted to each of these five rishis individually over five nights. Thus the name Pañcharātra .

Ishwar Samhitā: 2.518-532

3. In the Era of Satyuga, a demon by the name of Kanvasomak captured the Vedas. The deities and rishis prayed to God for the protection of the Vedas. God manifested before them and graced them with an eight-syllable mantra. With the power of this mantra, the deities vanquished the demons. Thereafter, the deities and the rishis performed religious rites to propitiate God for five nights. Due to the rites, they were blessed with the knowledge of the Pañcharātra. During the five nights, the first to perform the rites was Brahmāji – thus Brahmarātra; second was Shivāji – thus Shivarātra; third was Indra – thus Indrarātra; fourth was Nag – thus Nagrātra; and fifth were the rishis – thus Rishirātra.

Bhāradvāj Samhitā (Handwritten Manuscript): Chapter 2

C) Definitions with Philosophical Interpretations

1. 'Rātra' i.e. night symbolizes ignorance. 'Panch' means the sun – the destroyer of the night. Thus, the Pañcharātra scripture is an illustrious sun that destroys ignorance in the form of the night.

Shri Prasna Samhitā: 2.40

2. Like the night, the five entities of Earth, Water, Light, Air and Space make all living beings insentient. The scripture that saves them from these five entities and from which they can attain the light of wisdom is the Pañcharātra .

Parama Samhitā: 1.39-41

3. Humans that have accepted the five entities are called 'pancharā'. The scripture that protects them – i.e. performs their 'trāna' – is the Pañcharātra.

Vishwāmitra Samhitā: 2.3.5

4. 'Rātra' means knowledge. Knowledge is of five types:
   - i. Sāttvik – it destroys birth, death and senility
   - ii. Sāttvik – it liberates spiritual aspirants
   - iii. Nirgun – it cultivates devotion and servitude towards Paramātmā Shri Krishna

iv. Rājas - it leads to yogic powers
v. Tāmas - it infatuates one in māyā

Of these five, the third is the best form of knowledge. Devotees do not care for the latter two types.

Gnānamrutsār Samhitā - Nārad Pañcharātra : 1.1.45-55

5. Devotion is the only means of liberation for devotees of God. The Pañcharātra scripture propagates this devotion.

Purushottam Samhitā: 1.4

In this way, the Samhitās offer various definitions for the 'Pañcharātra ' name, of which some are direst (literal) meanings whereas others are indirect (implied) meanings.

In the Vachanāmrut of Bhagwān Swāminārāyan has touched upon last two implied definitions, i.e. of the third Rātra of the Gnānamrutsār Samhitā (Nārad Pañcharātra) and of the Purushottam Samhitā. Both these definitions promote devotion to God with servitude, and describe that devotion as being the only means to ultimate liberation. Bhagwān Swāminārāyan explains in reference to the Pañcharātra, "The Pañcharātra scriptures' description of God is that there is one Shri Krishna Purushottam Nārāyan, and it is he who emanates into the four forms of Vāsudev, Sankasrshan, Aniruddha and Pradyumna. It is also he who assumes an avatar on this earth. One who offers the nine forms of devotion to him attains liberation." Even after devotees of God have become brahmarup, they still behave as God's servants and engage in His worship. (Vach Gadh II-67 & Gadh I-5)

ANTIQUITY OF THE PAÑCHARĀTRA SAMPRADĀYA

सूरिः सुहृद् भागवतः सात्वतः पञ्चकालवित् । एकान्तिकस्तन्मयश्च पाञ्चरात्रिक इत्यपि ॥
एवमादिभिराख्याभिराख्येयः कमलासन ! । Pādma Samhitā – Charyāpād: 2.87-88

The followers of the Pañcharātra Sampradaya are known as 'Suri', 'Suhrud', 'Bhāgwat', 'Sātvat', 'Ekāntik', 'Tanmay' or 'Pānchrātrik'. These various names of the followers reveal the antiquity of the Pañcharātra Sampradāya.

The seeds of the Pañcharātra Sampradāya can be determined by the term 'Suri' in the following Rig Vedic mantra:

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । *Rig Veda: 9.2.7.1*

Moreover, the mantras of the Purush-Sukta in the Rig Veda also point to the seeds of Pañcharātra. Dr. Dasgupta in his 'History of Indian Philosophy – Vol. III' (p13-14) notes that this can be regarded as the first signs of the Vaishnav School, i.e. the Pañcharātra Āgamas.

Another reference to the mention of 'Pancharātra' can be found in the post vedic samhitā period, Shatapath Brāhman at 13.6.1.1:

'पुरुषो ह नारायणोऽकामयत। अतितिष्ठेयं सर्व्वाणि भूतान्यहमेवेदं सर्व्वं स्यामिति, स एतत्पुरुषमेधं पञ्चरात्रं यज्ञक्रतुमपश्य्'

The Pañcharātra yagna mentioned here may be performed over a period of five days. The complier of the yagna has been stated as Nārāyan. Nārāyan is the Chosen Deity (Ishtadeva)

of the Pañcharātra Samhitās. Since many of the above stated definitions refer to the passing of teachings over a period of 'five nights', this reference in the Shatapath Brāhman must surely have some relation with the Pañcharātra Sampradāya as well. Perhaps one can go as far as to say that the Pañcharātra Sampradāya was in its infant stages during the Shatapath Brāhman times.

In order of antiquity, the third reference to the Pañcharātra can be found in the dialogue between Nārad and Sant Kumar in the Chhāndogya Upanishad. Nārad in his list of credentials notes the 'Ekāyana Veda':

'ऋग्वेदं भगवोऽध्येमि, यजुर्वेदं, सामवेदं, ह्यथर्वणं, वाकोवाक्यम्, एकायनम् ....'

Chhāndogya Upanishad: 7.2

Other Samhitās also note that the Pañcharātra is popularly called by the name of 'Ekāyana Veda'.

'मोक्षायनाय वै पन्था एतदन्यो न विद्यते । तस्मादेकायनं नाम प्रवदन्ति मनीषिणः ॥'

Ishwar Samhitā: 1.19

'वेदमेकायनं नाम वेदानां शिरसि स्थितम् । तदर्थकं पाञ्चरात्रं मोक्षदं तत्क्रियावताम् ॥'

Shri Prashna Samhitā: 2.39

By calling the Pañcharātra the 'Ekāyana Veda', the followers of the Pañcharātra Sampradāya refer to it as belonging to the Kānva Branch of the Yajur Veda. Thus, the older followers take pride in referring to themselves as belonging to the Kānva Branch as well.

The reference in the Chhāndogya Upanishad to the 'Ekāyana Veda' proves two points at least:

1) a religious scripture by the name of 'Ekāyana Veda' was extant prior to the Chhāndogya Upanishad, which Nārad studied.
2) if 'Ekāyana' is the name of a branch of Veda and is synonymous with the Pañcharātra, then this necessarily implies that the Pañcharātra Sampradāya existed before the Chhāndogya Upanishad.

Another piece of strong evidence proving the antiquity of the Pañcharātra Sampradāya is the use by Pānini of the 'vun' suffix for Vāsudev and Arjun. वासुदेवार्जुनाभ्यां वुन्। (Pānini Sutra: 4.3.98) This aphorism applies the suffix 'vun' to those who are devoted to Vāsudev and Arjun. The suffix in question here is not applied in the context of offspring, since the subsequent aphorism 'गोत्रक्षत्रियाख्येभ्यो बहुलं वुञ्।' (Pānini Sutra: 4.3.99) applies to all members of the Kshatriya clan. Being Kshatriyas themselves, this applies to Vāsudev and Arjun as well – if the desired meaning is 'the child of'. Thus, the application of 'vun' to followers of Vāsudev clearly points to a sampradāya of some sort. It is common knowledge discerned from all the Samhitās that Vāsudev is the Ishtadev of the Pañcharātra Sampradāya. And so it can be unequivocally concluded that the Pañcharātra Sampradāya was established well before the Pānini Sutras were formulated in 7th century BCE. (There are differing opinions as to the exact time scale of the other references mentioned.)

The story of Nārāyaniya found in the Shānti Parva of the Mahābhārat is also widely accepted

as pertaining to the Pañcharātra Sampradāya.

'Bhagwān Swāminārāyan has also suggested the order of revelation of the Pañcharātra scriptures in reference to the Vedas and other scriptures. He explains in Vachanāmrut Vartāl-2. 7-11:

> *In the Vedas, God Himself has described His nature in many ways, but no one could comprehend it. Then the Sānkhya scriptures prescribe the 24 elements and said that God is the 25th. The āchārya of the Sânkhya philosophy, Kapil Muni, thought, 'The jiva behaves as if it is one with the three types of bodies - i.e., sthul, sukshma and karan - and it cannot remain separate from them. The ishwar also behaves as if it is one with its adjuncts in the form of its three bodies - virāt, sutrātmā and avyākrut - and it too cannot remain separate from them.' Thus, the Sānkhya scriptures count jiva and ishwar amongst the 24 elements and claim Paramātmā to be the 25th.*
>
> *The ārchārya of the Yoga scriptures, Hiranyagarbh Rishi, propounds that there are 24 elements, and the jiva and ishwar are the 25th; but Paramātmā is the 26th.*
>
> *This is how the Sānkhya scriptures and the Yoga scriptures described God's nature; still, no one attained realisation of the nature of God as He is. By inference it was accepted, 'According to the Sānkhya doctrine, whatever transcends the 24 elements is satya.' In this manner, through these two philosophies, the nature of God was realised by inference. However, is that God black or yellow? Is He tall or short? Does He possess a form, or is He formless? That was not realised.*
>
> *Thereafter, Vāsudev Bhagwān himself composed the Pañcharātra Tantra, in which he explained, 'In his own Akshardham, Shri Kirshna Purushottam Bhagwān eternally possesses a divine form. This God gives darshan five times to the countless niranna-muktas, the residents of Shwetdwip. In Vaikunth, that same God assumes a four-armed from, holding a conch, a disc a mace, a lotus. Along with him is Lakshmiji. He is also served by Vishwaksen and other attendants. It is that same God who is worthy of being offered puja, worthy of worship and worthy of attainment. It is that same God who assumes the avatars of Rām, Kirshna, etc., and who appears in the four forms of Vāsudev, Sankarshan, Pradyumna and Aniruddha.' In this way, he propounds that God possesses a form.*
>
> *Then Nāradji revised that same Pañcharātra Tantra, after which it came to be known as the Nārad Panchrātra.*

The Spread of the Pañcharātra Sampradaya

It has already been proven that the Pañcharātra Sampradāya was established well into the early centuries before the Common Era. During that period, there are several references showing that it was well recognized throughout India.

The principal deity of the Pañcharātra Sampradāya is Vāsudev. Closely following Him in prominence are the Chaturvyuh (the four emanations) - namely, Vāsudev, Sankarshan, Pradyumna and Aniruddha. Sri Krishna was also called Vāsudev. His brother's name was Sankarshan; His son was called Pradyumna; and His grandson's name was Aniruddha. Many Samhitās have mentions of the festival of Krishna's birth, Janmāshtami, by the name of 'Jayantyutsav'. Although Shri Krishna is considered as a Vibhav avatar - not transcendental (Parswarup) or an emanation (Vyuh) - He has been glorified somewhat more than any of the other avatārs. The abundance of stone tablets and copper plates found circa 3rd century BCE across India extolling Shri Krishna leads to comprehensive proof of the Pañcharātra Sampradāya's widespread recognition throughout India at that time. In North India, the worship of Vāsudev can be found predominantly in three regions, namely Mādhyamik, Vidishā and Mathurā.

The city of Mādhyamikā was originally located in Rajasthan, near Chittonda. Eminent grammarian Pantanjali has paid a tribute to it in his Mahābhāshya by saying '*अरुणद् यवनो मध्यमिकाम्*' I (3.3.11). At present, this ancient city is known by the name of Ghosundi. Ancient writings found on a 'Brāhmi' stone tablet from there dated as being from the end of 3rd century BCE are as follows:

१. कारितो अयं राज्ञा भागवतेन गाजायनेन पाराशरी पुत्रेण

२. र्वतानेन (?) अश्वमेधयाजिना भगवद्भ्यां सङ्कर्षणवासुदेवाभ्यां

३. अनिहिताभ्यां सर्वेस्वराभ्यां पूजाशिला, प्राकारो नारायणवाटिका।

The writings refer to three buildings dedicated to Vāsudev-Sankarshan:

1. puja-shilā - a stone murti for worship
2. prākāra - a fort for protection
3. vātikā - a flower garden in the name of Nārāyan

It can be inferred that dedicating a garden to the Vaishnav King could have been inspired by the Sātvat Samhitā. References can be found to this effect in the Sātvat Samhitā: "One who dedicates a beautiful garden blossoming with various flowers and shrubs, lotuses, trees, and one that also has a well and a fortress enjoys the luxuries similar to those of Nandan Van and ultimately attains the unflinching abode of God." (Sātvat Samhitā: 25.366-367) Writings from the stone tablet prove that it is no coincidence the Pañcharātra Sampradāya and its Samhitās such as the Sātvat Samhitā were well established in the Rajasthan region.

The town of Vidishā, in Madhya Pradesh, has long been regarded as being one of the leading centres of our ancient civilization. Archeological investigations by the Archeological Department have found remains of temples dedicated to Vishnu tracing back to 1st century BCE. During the reign of the Shung Dynasty, around the latter half of 2nd century BCE, a carved pillar dedicated to Garudji was erected in one of the aforesaid temples. The carved writings on the 'Brāhmi' pillar reveal that it was erected by an ambassador to King Antialkaidis (Sanskrit name is Antalikita) by the name of Heliodor. Heliodor commences the writings with a devout mention of Vādudev as 'the God of all gods'. Heliodor goes as far as to cite himself as being a 'Bhāgavat'. This adds substantial proof to the fact that the town of Vidishā was not only a politically important centre, but also one associated with the worship of Vāsudev, i.e.

Pañcharātra worship.

Similar stone tablets found at the birthplace of Shri Krishna, in Mathurā, have inscriptions citing mentions of idols and temples of Vāsudev in 1st century BCE.[3]

The Pañcharātra Sampradāya was also well established in the southern regions of India since 1st century BCE. A famous set of ancient Tamil poems called 'Paripadal' complied in 2nd century BCE has mentions of idols of Garud-dhwaj, Sankarshan, Vāsudev and Aniruddha. Specifically, the third and fourth poems have descriptions of the ultimate form of worship, Vishnu, similar to those found in the Pañcharātra or the story of Nārāyaniya. Besides this, there were also idols of Shri Krishna and Balaram found in Tirumanjolai, near Madurai. References to the avatar of Trivikram and Kamalnayan Vishnu are also found in the 2nd century BCE book 'Kurul'.[4] This and the above findings go to prove beyond doubt that the Pañcharātra Sampradāya existed throughout India before the advent of the Common Era.

Beliefs Regarding the Pañcharātra Scriptures in the Vaishnav Sampradāya

From as early as the 9th to 15th century, one can find the spread of Vishnu worship in all four corners of India. This was largely due to the Vaishnav āchāryas - Rāmānujāchārya, Nimbārkāchārya, Madhvāchārya, Vallabhāchārya and Chaitanya Mahāprabhu - as they established their principles and respective schools of philosophy - Vishishtādvaita, Dvaitādvaita, Dvāita Shudhādvaita and Achintya-bhedābhed. Let us now inquire into how these leading āchāryas have incorporated the Pañcharātra Āgamas into their narration of devotion, and what their beliefs on the Pañcharātra Āgamas exactly are. Since the antiquity of the Pañcharātra Āgamas stretches back to the Mahābhārat era, we shall also be able to discern how deeply the Āgamas made an impact on the minds of the āchāryas and their writings.

Rāmānujācharya

Chronologically, Rāmānujācharya can be considered the first of the Vaishnav āchāryas. However, many of the Pañcharātra principles have even been integrated into the devotional poems and writings of his predecessor Yāmunāchārya and the even older Dravidian Alwārs. Prior to the time of Yāmunāchārya, Kumāril Bhatt had vilified the Āgamas in his text 'Tantravārtika'. Yāmunāchārya later went on to substantially counter those arguments in his own work, 'Āgamaprāmānyam'.

In his commentary upon the 'Utpattyasambhavādhikaran' (2.2.42-45) within the Brahma Sutras, Shankarāchārya logically denounces the Pañcharātra doctrine as being incompatible with Vyās. In response, Rāmānujāchārya in the narration of the same aphorisms in his own Shri Bhāshya powerfully answers the questions raised by Shankarāchārya and thus upholds the authenticity of the Pañcharātra Āgamas.

Subsequent āchāryas have abundantly used the Pañcharātra Āgamas in their respective commentaries and treaties. To name just a few: Parāshar Bhatt's 'Sahasranāmabhāshya', Nānjiyar's (Ranganāthmuni) 'Shri Sookata', and Pilai Lokāchārya's 'Mumukshupadi' and

3. Epigraphia Indica Vol. X, Appendix: p2
4. Parama Samhitā, Introduction: p11; Pañcharātra Āgama, Introduction: p15

'Tantratrayam'. Vedāntdeshik has freely quoted from the Pañcharātra Samhitās in his works, the 'Niksheparakshā', 'Sachcharitrarakshā' and 'Rahasyatrayam'. Furthermore, the 'Panchrātrarakshā' has allowed an extensive extrapolation to be made according to various Samhitās of the Panch-kāl worship found in the Pañcharātra Sampradāya. This was followed by the writing of 'Pañcharātra Kantakoddhāra' by Vedāchārya, 'Shri-Pancharātrapāramyam' by Uttamuravir Rāghavāchārya, and several other works thereafter such as 'Pañcharātra-sangraha', 'Pañcharātra-prāmānya', etc.

Even today, in places like Shrirangkshetra, worship still follows the Pañcharātra tradition. The worshippers like to label themselves 'Pāncharātrik's i.e. followers of the Pañcharātra Sampradāya. They also identify themselves with the Vishishtādvāit School, lending further proof of the close relationship between the Pañcharātra and Vaishnav Sampradāyas.

Madhavāchārya

The Dvāit School of Philosophy, seen most prominently today in the state of Karnatak, was promoted by Madhavāchārya. He places equal validity on the Vedas, the Mahābhārat, the original Rāmāyan, and the Pañcharātra scripture.[5] However, in his commentary of the Brahmā Sutras, Madhvāchārya neither denounces the Pañcharātra doctrine like Shankarāchārya, nor does he propound it like Rāmānujāchārya. In fact, during the discussion under the four aphorisms of 'Utpattyasambhavāt', he goes on to narrate them as denouncing the principle of Shakti, thereby steering the Pañcharātra doctrine clear from any form of arguments or counter-arguments. He has also written a text by the name of 'Tantrasārasamuchchaya' wherein he details the customs of worship, initiation, idol-installation, etc. in much the same style of a Pañcharātra scripture – without actually quoting from them. However, Vyāsrāi, one of the leading scholars after Madhvāchārya's time, has quoted from Pañcharātra Samhitās in his treatise titled 'Sudhā'. Besides this, little else can be seen in the way of dissertation upon Pañcharātra Samhitās in the Dvāit School.

Nimbārkāchārya

Nimbārkāchārya, like Madhvāchārya, chose to denounce the principle of Shakti in the discussion of the 'Utpattyasambhavādhikaran' in the Brahma Sutras. Thus diverting the discussion away from the Pañcharātra doctrine, he spoke neither in favour of nor against it. However, in the 'Kaustubhaprabhā' treatise upon the Brahma Sutra commentary, Nimbārk does freely quote examples from the Paushkar, Sātvat and Parama Samhitās. Among the contemporary scholars of the school, one finds a mere mention of the Nārad-Pañcharātra.[6] (At present, the Nārad-Pañcharātra is available in the form of the modern Gnānāmrutasār Samhitā.) Thus, despite being a part of the Vaishnav Sampradāya, there is little to comment on in the Nimbārk School in relation to Pañcharātra literature.

Vallabhāchārya

Vallabhāchārya, in comparison, does partially denounce the Pañcharātra doctrine in the aforesaid 'Utpattyasambhavādhikaran' aphorisms of the Brahma Sutras. He even contradicts

5. Brahmasutrānuvyākhyāna: 1.1.3
6. 'Shri Nimbārk Vedānta', p89-90; by Lalitkrishna Goswami

the detailed narration of temples, worship, etc. found in the Pañcharātra Samhitās by propounding the home as a temple of God – wherein one should worship God personally. In fact, he goes as far as to positively instruct his followers not to construct places of public worship, such as large temples, etc. This in itself illustrates the little relevance and importance of Pañcharātra Āgamas in the Shuddhādvait School promoted by Nimbārkāchārya.

Vallabhāchārya classifies two forms of devotion by the terms 'pushti' and 'maryādā'. 'Pushti bhakti', considered the ultimate spiritual endeavour for his followers, is to dedicate ones wealth, possessions and family to God. If this is not possible, then Vallabhāchārya instructs his followers to selflessly read the Shrimad Bhāgawat Purana. If even this is out of the question, they are then asked to go on pilgrimage to Jagannathpuri, Pandharpur, Shrirangkshetra, Tirupatikshetra, etc.[7] This is called 'maryādā bhakti'. In this way, the Pañcharātra Samhitās are of little significance for followers of the Shuddhādvait School.

Chaitanya Mahāprabhu

The Guadiya Sampradāya, promoted largely by Chaitanya Mahāprabhu, has attracted large followers in the states of Bengal and Orissa. The devotional customs of worship, idol-installation, initiation, festivals, etc. of the Sampradāya have been detailed in a book written by Sanātan Goswāmi and Shri Gopāl Bhatt called 'Shribhaktivilās'. The book inspired by Chaitanya Mahāprabhu has references from no less than 25 Pañcharātra Samhitās. A concise version of 'Shribhaktivilās' has also been written by the name of 'Pancharātradeep'.

Another small booklet with Hindi and English translation has been published upon the Pañcharātra called 'Shribrahmasamhitā'. This, in fact, is only the fifth chapter of what is noted to have originally been a 100-chapter book. However, eminent Pañcharātra scholar Daniel Smith does not regard this booklet as one of the traditional Samhitās.[8]

Thus, excepting Vallabhāchārya, all of the Vaishnav āchāryas have whole-heartedly accepted the authenticity of the Pañcharātra Samhitās. But apart from Rāmānujāchārya, none of the other āchāryas have been very specific in their comments upon them. As a result perhaps, if a Vaishnav worshipper of today were to be asked: 'Which system of worship do you follow?', the common reply more probably than not would be: 'The Nārad Pancharātra'. It is hard to comprehend the reason behind such basic ignorance of the Pañcharātra Samhitās – especially since the Vaishnav worshippers are themselves so insistent about worshipping Vishnu properly.

Pañcharātra and the Swāminārāyan Sampradāya

"Yoga ne Sānkhya re Pañcharātra Vedānt,
e shastrano re, rahasya kahe kari khānt..."

This line, excerpted from the Chestā, a collection of verses describing Bhagwān Swāminārāyān's divine exploits, makes reference to the enthusiasm with which Bhagwān Swāminārāyān expounded on the subtle truths of such scriptures as the Pañcharātra. Along with the rest of the Chestā, this particular line has been memorized and is sung every night by the devotees

7. 'Shri Bhāgawata-tattva-deepa', p225; by Shri Vallabhāchārya
8. 'The Smith Agama Collection: Sanskrit Books & Manuscripts Relating to Pancharatra Studies'; by H. Daniel Smith

of the Swāminārāyān Sampradāya. So it is but natural that any reference to the Pañcharātra will instantly bring this particular line to the mind of any member of the Satsang fellowship — whether male or female, young or old, householder or sadhu. This reference serves as an admirable introduction to an explanation of the Pañcharātra.

Any individual who has is even faintly acquainted with the scriptures of the Swāminārāyān Sampradāya will undoubtedly have great esteem for the Nārad Pañcharātra. This respect has its origins in the fact that Bhagwān Swāminārāyān has made reference to the Nārad Pañcharātra in two separate places in the Vachanāmrut, the principal scripture of the Swāminārāyān Sampradāya. In Vachanāmrut Vadtāl-2.10-11, Bhagwān Swāminārāyān informs:

> *"Vāsudev Bhagwān himself composed the Pañcharātra Tantra, in which he explained, 'In his own Akshardhām, Shri Krishna Purushottam Bhagwān eternally possesses a divine form...' In this way, he propounded that God possesses a form. Then Narādji revised that same Pañcharātra Tantra, after which it came to be known as the Nārad Pañcharātra. In that, God's nature was explained in such a manner that not even the slightest doubt remained."*

In this reference to the Pañcharātra, Bhagwān Swāminārāyān has also provided an explanation of why the Pañcharātra is referred to as the 'Nārad Pancharātra'. In the Vachanāmrut's second reference to the Pañcharātra, Vachanāmrut Gadhadā II-8.14, Bhagwān Swāminārāyān points to the Nārad Pañcharātra as proof "that liberation cannot be attained without performing yagnas."

So, from a literary point of view, Bhagwān Swāminārāyān has linked the 'Nārad Pancharātra' to the Sānkhya, Yoga, and Vedānt scriptures. Ādhārānand Swāmi, a Paramahansa initiated by Bhagwān Swāminārāyān, reinforces this point in his 'Haricharitrāmrut Sāgar' (24/65-66):

> *The next day, Shrihari told Nityānand Muni, "I have heard that the Nārad Pañcharātra scripture is in Junāgadh. Set out in search of it and obtain a copy." Saying this, He also sent a party of 20-25 scholarly sādhus to accompany Nityānand Swāmi. Shrihari gave consecrated food from his own plate to Nityānand Swāmi as well as to the other sādhus. Along with the sādhus, He also sent Mayarām Bhatt of Mānāvadar to Junāgadh to assist in the acquisition of a copy of the Nārad Pañcharātra scripture.*

Although there are countless Samhitās of the Pañcharātra Sampradāya, the vernacular literature of the Swāminārāyan Sampradāya has repeatedly made reference to this entire body of scriptures by the single name of 'Nārad Pancharātra'.

Referring to the Pañcharātra scriptures in their entirety as 'Nārad Pancharātra' is not a peculiarity limited only to the Swāminārāyān Sampradāya. It is a common custom found noticeably in numerous handwritten documents and printed literature. This is discussed with substantial evidence under the topic "Nārad Pañcharātra: The General Name for Pañcharātra Samhitās". The point to be made here is that the Satsang fellowship as well as the scholarly sādhus and devotees of the time were only aware of the Pañcharātra as a single scripture by the name of 'Nārad Pancharātra'.

Discussions held between the scholars of Vadodara and Swāminārāyān Bhagwan have been noted by Nityānand Swāmi in the 'Shriharidigvijay' (45/14-16):

> *Shriji Mahārāj said, "The Pañcharātra Scripture is lengthy and difficult to understand by common folk. Hence, the scripture is found only in the homes of the highly educated, and only rarely even there. Even at present, in this region, there are only four complete 'rātras' to be found. In addition, there is a fifth 'rātra' which is only half complete. Therefore, my fellow scholars! The answer to your question is discussed in detail in the Pañcharātra. Moreover, this scripture was carefully studied in its entirety by my father, Dharmadev."*

Here, Nityānand Swāmi uses the term 'ratra' to denote the Pañcharātra as a work divided into five parts. Also, he affirms that only four and a half 'rātras' are available in the homes of Gujarat's educated elite. In verses 84 & 85 of the same chapter, he quotes verses from the third and fifth rātras. And then in verses 116 & 117, he goes on to quote from the second ratra. Further on, without referring to any specific Samhitā by name, Nityānand Swāmi begins by saying "'the Pañcharātra has said that..." and adds, "a husband is the Guru for the wife."

In his 'Gitā Bhāsya' (15.16), Gopālānand Swāmi refers to the Pancharātra's Bruhad-brahma Samhitā (4.46-47) to expound on the eternal ignorance of the jiva and the necessity of God's grace for liberation.

Similarly, verses from the Bhāradvāj Samhitā are mentioned on pages 58 and 61 of the Shāstrārth Paripatini, a book of dialogues between Vāsudev Bhatt and Vishnu Sharmā compiled by Āchārya Vihārilālji Mahārāj. These same verses, with minor variations, are found in the Bhāradvāj Samhitā (1.42 & 1.39) published from the Venkateshwar Press in Mumbai.

In addition to this, this same book has quoted verses from the Sātvat Tantra (p61) and the Sanatkumar Samhitā (p84) with reference to their particular names. However, these verses are found neither in the Sampurnanand Sanskrit Vishvavidyalaya copy of the Sātvat Tantra, nor in Adaya Library's (Madras) 1967 printed copy of the Sanatkumar Samhitā.

Here, just as in the 'Shriharidigvijay', examples of the third, second and forth rātras of the Nārad Pañcharātra are given on p54, 62, and 96, respectively. In addition to this, references to the 'Pañcharātra-vachanam' (p75) and 'Nārada-Pancharātre' (p 58) are also occasionally found.

In this manner, in addition to references to the Nārad Pañcharātra, references to the Bruhad Samhitā, Bhāradvāj Samhitā, Sātvat Samhitā, and Santkumar Samhitā can be occasionally found in the scriptures of the Swāminārāyān Sampradāya. However, other than these few examples, no reference to the other numerous Pañcharātra Samhitās has been obtained.

Nevertheless, the astonishing fact remains that much of the tradition of the Swāminārāyān Sampradāya is strongly connected to the Pañcharātra Āgamas. This is clearly apparent by glancing at the life of Bhagwān Swāminārāyān.

At the age of 11, Bhagwān Swāminārāyan renounced home and departed for the jungle. During his pilgrimage on foot of the entire length and breadth of India, the places of pilgrimage he visited are mostly the ones described in the Pañcharātra scriptures – Shaligrāmkshetra,

Pulhāshram, Badrināth, Shrirang, Totādri, etc.

Even the mantra given by His Guru is from the Pañcharātra – (I am Brahma and the servant of Krishna). This is noted by Shukānand Swāmi in the 'Hetu' section of the Satsangijivanam (4.48.44-45).

When Rāmānand Swāmi appointed Bhagwān Swāminārāyan as the Head of the Sampradāya, the praise of the rishis and deities noted in the Shri Harililākalpataru (2.63.59) is as follows:

> *At that time Nārad offered praise: "As yet, no one has been powerful enough to propagate throughout the land, the auspicious devotion of the Panchrātra Scipture, which has been spoken by me. This devotion will be spread by You in all four directions, throughout the world.*

The descriptions of Shwetdip, Vaikunth, Golok, and Brahmadhām repeatedly given by Bhagwān Swāminārāyan during His discourses are similar to those found in the Pañcharātra Samhitas.[9]

The Pañcharātra has even been invoked verbatim in Bhagwān Swāminārāyan's discourses. Moreover, Bhagwān Swāminārāyan has repeatedly pronounced that the belief in the principle of God eternally possessing a form (i.e. being 'sākār') has been established based on the Pañcharātra. Specifically, in Vachanāmrut Gadhadā I-52, He says:

> *The Panchrātra scriptures' description of God is that there is one Shri Krishna Purushottam Nārāyan, and it is he who emanates into the four forms of Vāsudev, Sankarshan, Aniruddha, and Pradyumna. It is also he who assumes an avatar on this earth. One who offers the nine types of devotion to him attains liberation.*

Here, in reference to understanding God's form, Bhagwān Swāminārāyan gives the Pañcharātra the same elevated status as the Vedānt scriptures. In addition to this, in Vachanāmruts Gadhadā I-78, Panchālā-2, and Vadtāl-3, Bhagwān Swāminārāyan refers to the Pancharātras again regarding the description of God's form.

The Pañcharātra Samhitās refer to two types of yagnas:

1) Mānas-yāg (Inner-Yāg): worship of God using only the thoughts of one's mind
2) Bahya-yāg (Outer-Yāg): worship of God using physical objects

Bhagwān Swāminārāyan has mentioned the same mental and physical forms of worship in Vachanāmruts Sārangpur-3 and Gadhadā III-23. In addition, in verses 51 to 65 of the Shikshāpatri, the methods of mental and physical worship that Bhagwān Swāminārāyan has described show striking similarities to the rituals described in the Pañcharātra scriptures.

Moreover, an extremely important theme found in the Pancharātras is the construction of mandirs. The important aspects of constructing mandirs, celebrating festivals, and guiding

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9. In the Vach: Gadh I-56, 60, 71; Sār-1, 10, Loyā-1, 9 & 18
   In the Pañcharātra scriptures:
   Shwetdwip – Pādmā Samhitā Gnān-pād: 2.47; Parama Samhitā: 1.21, 31.11; Paushkar Samhitā: 31.209;
   Badrikāshram – Jayākhya Samhitā: 1.45; Ishwar Samhitā: 1.4; Nāradiya Samhitā : 1.11; et al;
   Vaikunth – Mārkandeya Samhitā: 1.17; Paramapurush Samhitā: 1.23

innumerable seekers towards the path of spirituality have all been shown in the Pañcharātra Āgamas. Bhagwān Swāminārāyan also states in Vachanāmrut Gadhadā II-27.12:

> *"...for the sake of preserving upāsānā, I have relaxed the emphasis on renunciation and have built mandirs of God..."*

The most famous mandirs built in accordance to the Pañcharātra Āgamas have all employed the Dravidian style. The fact that Swāminārāyan mandirs are of the Nāgar style, seems to suggest an inconsistency with the Pañcharātra Āgamas. However, the Nāgar, Dravidian, and Vesar styles have all been described in the Pādma Samhitā (Kriyā-pād: 9.1). Thus a mandir built in any of these styles is consistent with the Pañcharātra Āgamas.

In the fifth chapter of the 12th canto of the Satsangijivanam, there is mention of 25 Pañcharātra and Saptarātra Tantras of the Vaishnav doctrine - many of which are still available today. Bhagwān Swāminārāyan has instructed the building of mandirs to be in accordance to these samhitās.

Although the format of festivals in the Swāminārāyan Sampradāya very much adheres to the ways propounded by Vithalnathji, the 2nd Shudhādvait Āchārya (Shikshāpatri: 81-82), they still share great resemblance with the festivals of the Pañcharātra Sampradāya. The following table will clarify:

	Utsava. Vrata	**Pañcharātra Reference**	**Swāminārāyan Reference**
1.	***Chāturamāsyavrata***	*Sātvat Samhitā: 8* *Vishwāmitra Samhitā: 16* *Ishwara Samhitā: 14*	*Shikshāpatri: 76*
2.	***Ékādashivrata***	*Nāradiya Samhita: 24.4* *Paramapurush Samhitā: 10* *Pārméshwara Samhitā: 13* *Bhruhad-brahma Samhitā 4.5. 1-135*	*Shikshāpatri: 79* *Satsangijivanam: 3.31* *Vach Gadh II-8* *Vach Gadh I-38*
3.	***Dhanurmāsavrata (Adhyayanotsava)***	*Vishnutilak Samhitā: 8.294-295* *Ishwar Samhitā: 13* *Aniruddha Samhitā: 26* *Shri Prashna Samhitā: 46*	*Satsangijivanam: 4.59.1-4*
4.	***Jayantyunasava (Krushna Janamāshtami)***	*Ishwar Samhitā: 13.1.86* *Aniruddha Samhitā: 25.5.27* *Nāradiya Samhitā: 24.8.22* *Paramapurush Samhitā: 9.1.82* *Pādma Samhitā Charchāpād:*	*Shikshāpatri: 79* *Vach Gadh I-3* *Satsangijivanam: 4.11-12 & 4.55* *14.3*

Similarities are also seen in the festivals of Ramnavmi, Nrusinh Jayanti, Pavitrotsav, Plavotsav, Annkutotsav, and numerous others. In this way, the Swāminārāyan Sampradāya has a special relation with the Pañcharātra Āgamas. In light of this, it can be said with great certainty that after Rāmānujāchārya's School of Vishishtadvait, the Swāminārāyan

School has accepted the most from the Pañcharātra Āgama methodology.

'Nārad Pancharātra': The General Name for Pañcharātra Samhitās

The Pañcharātra Āgamas are well recognized by the name of 'Nārad Pancharātra' in the Swāminārāyan, Nimbārk, and Chaitanya Sampradāyas. One reason for this is that the 'Gnānāmrutsār Samhitā' (first published in Devnagri script, in Calcutta, in 1965) was titled 'Nārad Pancharātra' in large print. This led even scholars to assume that the 'Gnānāmrutsār Samhitā' was in fact the 'Nārad Pancharātra'. The misnomer was further popularized within the Vaishnav Sampradāya by the Hindi and English translations being published with the same title in 1887, 1921, 1974 and 1985.

Many of the Pañcharātra Āgama Samhitās found in northern India – either of the front cover, in the colophon, or even – carry the words 'Nārad Pancharātra' as a title. It seems, therefore, a tradition to address all samhitās as 'Nārad Pancharātra' since it was originally Nārad who transmitted the teachings after having received them from Nārāyan.

This is stated in the story of Nārāyan, in the Shānti Parva of the Mahābhārat (326.100-101):

> *This Upanishad in the form of the Pañcharātra encompasses the essence of all four Vedas. Filled with principles of Sānkhya and Yoga, and famous by the name of Pañcharātra, this scripture has been articulated by Bhagwān Nārāyan. Nārad heard this and preached it in Brahmā's abode. This, what I have told You, O Father, is what I have seen and heard.*

Thus the Nārad Pañcharātra has become famous because it has been spoken by Nārad. And as aforesaid, it seems that it has become a tradition among writers to title all samhitās by this name.

Here are some examples of handwritten manuscripts that support this notion. Although the original name of the samhitā may vary, the main title is noted as 'Nārad Pancharātra'.

- **Sātvat Samhitā: Nārad Pañcharātra**
  - Publisher: Udaipur Sahitya Sansthan
  - Access Number: 200
  - Date of Ascription: 1918
  - Full title: 'Nārad Pañcharātra Sātvat Samhitā'
- **Paushkar Samhitā: Nārad Pañcharātra**
  - Publisher: India Office Library, London
  - Access Number: 2531
  - One of the hidden Nārad Pañcharātra Samhitās
- **Jyākya Samhitā: Nārad Pañcharātra**
  - Publisher: Oriental Library, Vadodra
  - Access Number: 8157
  - "Na. Pa" written in the title and on every page
- **Lakshmi Tantra: Nārad Pañcharātra**
  - Publisher: Dāhilakshmi Library, Nadiad
  - Date of Ascription: 11th day of the dark half of Ashādha, Samvat 1961

- "Shree Nārada-Pancharātre Lakshmi-tantre..." written in the colophon of the first chapter and at the end of each chapter
- "Nā" is noted on every page of the text
- The book ends with "Iti Shree Nārada-Pancharātre Lakshmi-tantre... Sampurna"

- **Paramāgama-chudāmani: Nārad Pañcharātra**

- Publisher: Oriental Library, Vadodara
- Access Number: 751
- Date of Ascription: 1693
- Subject: Vaishnav Āgama
- Title: Nārada Pañcharātra
- "Nā Pa" is noted on every page of the text
- Also in the colophon: "Iti Shree Paramāgamchudāmano Nārada-Pañcharātra..."
- At the end of the book: "Samāpato'yam Nārad-Pancharātram"

Similarly, under the book name of 'Nārad Pancharātra', the following four books were found in the Asiatic Society Museum: the Lakshmi Tantra, Pārameshwara Samhitā (Paushkar Samhitā), Pādma Tantra and Parama-āgama-chudāmani.

Even books such as the Gnānāmrutsār Samhitā, Bhāradvāj Samhitā, Shāndilya Samhitā, Bruhad-brahma Samhitā and Māheshwar Tantra have 'Nārada Pancharātra' stated either in the colophon or the title of the text book. (See the respective titles of the above-mentioned books for further information about their publishers etc.)

Introduction to Pañcharātra Āgamas

Samhitās of Pañcharātra Āgamas are generally classified into four broad topics: Gnān, Yoga, Kriyā and Charchā. Before we try to briefly understand these four themes, it is important to note that the Samhitās – excepting the Pādma Samhitā – do not outline them very distinctly. Nevertheless, four subjects of matter can be ascertained in some form or another.

Gnān

Pañcharātra Samhitās contain detailed descriptions of the form of God, along with the narrations of the process of 'pure' and 'impure' creation. In the 'Pañcharātra Darshan', Paramātmā is described as having two or four hands; as being nirāloka, nirmayāda, nirābhāsa, niranjana, i.e. devoid of all worldly qualities; and overflowing with the six virtues of knowledge, strength, etc. In comparison with other subjects, though, the description of God is in somewhat less detail.

God, or Paramātmā, resides in either Vaikunth or Shwetdip; Lakshmiji is His crowned wife; and Vishwaksen, Garud, etc. are forever present in his humble service. A detailed description of Lakshmiji and the abode of Vaikunth are available in contemporary samhitās such as the Pādma Samhitā and Shri Prashna Samhitā.

A description of both the 'pure' and 'impure' creation can be found in the samhitās as well. The 'pure' creation refers to the descent of the Vyuhas (i.e. the four emanations as well as the 24 murtis) and the Vibhavs (i.e. other avatars). It is described using the analogies of a plant

sprouting from a seed, or an oil lamp being lit from an already lit oil lamp. This is the way in which Vāsudev, Sankarshan, Pradyumna and Aniruddha take birth from the supreme form, Paramātmā.

Of these incarnations, Paramātma empowers Sankarshan with special knowledge and strength to establish Ekāntik Dharma. Pradyumna has been gifted with valour and grandeur to reveal the path of God-realisation by expounding the meaning of the scriptures. Aniruddha, who is strong and majestic, grants the fruits of understanding the scriptures. But Vāsudev is described as having all of the six virtues of knowledge, strength, etc.

It has been identified that the 24 forms (murtis) of Keshav, etc. incarnate from the Chaturvyuha (four emanations). The Pādma Samhitā confirms this by saying: "Twenty-four forms holding a lotus, conch shell, disc and mace manifest from the Four Emanations. Keshav, Nārāyan and Mādhav manifest from Vāsudev. Govind, Vishnu and Madhusudan manifest from Sankarshan. Trivikram, Vāman and Shridhara manifest from Pradyumna. And again, Vāsudeva manifests from Vāsudev. Similarly, Sankarashan from Sankarshan, Pradyumna from Pradyumna, and Aniruddha from Aniruddha. Likewise, Purushottam, Adhokshaj, Nrusinh and Achyut manifest from the four mentioned above. And Janārdan, Upendra, Hari and Krishna manifest from Purushottam, Adhokshaj, Nrusinh and Achyut."[10]

The method illustrated here is not commonly accepted in all of the Pañcharātra Samhitās. Nevertheless, even with minor variations, descriptions of the 24 forms (murtis) can certainly be found.

Thereafter, the 39 Vibhav Devas manifest from Vāsudev, who is above Aniruddha and Vishākhayuparup. Included in the 39 Vibhav Devas are: avatars such as Rām, Krishna, etc. who incarnated on earth; Vishwaswarup, Vihamgam, etc. who descended from Swarg; and Varāh, Nrusinh, etc. who manifested for a specific mission for the Devas.[11] The ten or 24 avatars as described in the Indian Sanatan Dharma are all incorporated into these 39 manifestations.

Thereafter, the 'impure' creation is described. Pradhān, Mahatattva, the three types of Ahamkār, Virāt Purush, etc. all manifest from māyā – which itself is formed of the three qualities. Many samhitās describe the process of creation in general terms, similar in style to the Purāns.

Yoga

Yoga is described as having eight limbs, as found in Patānjala Yoga. It is cited in various samhitās, namely: Jayākhya Samhitā chapter 10, Nāradiya Samhitā chapter 30, and Paushkar Samhitā chapter 27. These samhitās explain the use of Yoga for attaching one's mind to God by the purification of one's mind, prān and nādi.

Kriyā

A detailed description of how to build a mandir is also available in these samhitās. They provide detailed instructions regarding: the selecting of an appropriate village for a mandir; the selecting of the precise location within the village for the mandir; the examining of the land; the performing of rituals such as Gharbha-shilānyās and Vastu-pujan;... and finally, the

10. Pādma Samhitā, Gnānapāda: 2/ 22-28
11. Ahirbudnya Samhitā: 5.50-56; Sātvat Samhitā: 9.77-83

installation of the murtis (idols) within the completed mandir.

The detailing of how the murtis to be installed in the mandir should be sculpted is so intricate that it would astonish any modern sculptor. Minute details such as the different types of material that can be used, i.e. wood, stone, metal, clay, etc.; the exact dimensions of individual limbs; how the positioning of limbs differ for standing, seated and lying murtis; etc. are all meticulously included.

Charchā

Pañcharātra Samhitās also include details of: festivals, method of initiation, conveying the initiation mantra, the daily routine of a Vaishnav devotee, the techniques of worshipping God at different times of the day, the attainment of special powers by use of various mantras, etc. This, generally, is the basic subject matter of Pañcharātra Samhitās as a whole. Clearly, individual samhitās will also differ by their own individual fortes and foibles.

The Antiquity of the Pañcharātra Samhitās

The origins of the Pañcharātra Samhitās have been clearly delineated in the Shānti Parva of the Mahābhārat. It notes, "This Upanishad in the form of the Pañcharātra encompasses the essence of all four Vedas. Filled with principles of Sānkhya and Yoga, and famous by the name of Pañcharātra, this scripture has been articulated by Bhagwān Nārāyan."[12]

Prior to here in the Mahābhārat, the Samhitās of the Pañcharātra Sampradāya have not been so clearly denoted in any other scripture. As a result, many unanswered questions remain, such as: "At that time, how many Samhitās were there in total? Which ones? Which Samhitās were called by the name of Nārad Pañcharātra?" etc. However, there is evidence that there were also Āgamas (Samhitās) even prior to the oldest Sātvat Samhitā, but it is unclear which those were.

Scholars agree that of the large collection of Samhitās, the Sātvat Samhitā is the oldest. A reference from the Samhitā itself indicates the time of its conception: "At the commencement of the Tretā Yug, as God's complexion began to redden, Sankarshan asked God the reason for this,... and thus commenced the Samhitā."[13] However, as found with other Samhitās, this statement seems largely based on faith prevalent within the fellowship itself; it does not stand the test of historicity.

Another possible reference to the Sātvat Samhitā is found in the Bhishma Parva of the Mahabharat, as '*Sātvatavidhim-āsthāya*' (6.62.89). This statement could be explained to mean: "At the conclusion of Dwāpar Yug and the commencement of Kali Yug, Brāhmins, Kshatriyas, Vaishyas and appropriate Shudras should worship and serve the form of Paramātmā in accordance with the customs propounded in the Sātvat Samhitā, as described by Sankarshan." If this statement is in fact referring to the Sātvat Samhitā, then one can assume that the Samhitā was created at the beginning of Kali Yug, circa 3000 BCE. However, if we accept the commonly accepted meaning of the word Sātvat here as 'a form of devotee', then we cannot consider this explanation to be a reference to a Samhitā. As it stands, most

12. Mahābhārat, Shānti Parva: 12.377-63 (Gorakhpur Edition)
13. Sātvat Samhitā: 1.18- 21

scholars do not accept this statement as a reference to the Sātvat Samhitā.

In the treatise to the Spanda-Pradipikā (verse 9), the 9th century CE Utpalvaishnav has written "*Shri-Sātvatā*" and quoted two further verses:

'अज्ञता व्यापकत्वञ्च सुखदुःखादिवेदनम् । सर्वज्ञस्याऽऽत्मतत्त्वस्य कर्मचक्रावलम्बनात् ॥

गतीस्त्वेषा प्रकृत्याख्या शुद्धिः प्राक् कर्मवासना । मायाऽविद्या भ्रमो मोहो ज्ञानं मलमिति क्वचित् ॥'

The first verse of this pair can be found, with just minor variations, in the Sātvat Samhitā (18.128). This reference establishes with certainty that the Sātvat Samhitā was extant prior to 9th century CE. Moreover, the arguments of Vrajvallabh Dvivedi[14] show that the Spanda-Pradipikā also contains references to the Jyākhya Samhitā[15] and Ahirbudnya Samhitā[16]. Thus, it can be deduced that the Jyākhya Samhitā is older than the Spanda-Pradipikā, and in this way, inferences can be made on the antiquity of the Sātvat Samhitā.

Since the Ahirbudnya Samhitā (5.59 and 19.64) quotes examples from both the Sātvat Samhitā and the Jyākhya Samhitā, it proves the Ahirbudnya Samhitā is older than the Spanda-Pradipikā, that the Jyākhya Samhitā is even older, and that the Sātvat Samhitā is even older still. Thus it can be inferred that the Sātvat Samhitā was written at least prior to 6th or 7th century CE. Thereafter, as the philosophy of the Vaishnav Sampradāy continued to evolve, various Samhitās continued to be written. The most recent of Samhitās is the Vishva Samhitā, named in reference to its author, Vishvanāth Bhatt, son of Shri Krishnāchārya. In brief, Samhitās have continued to be written in this manner from the 6th or 7th century up to the 18th century.

The Literature of the Pañcharātra Samhitās

The body of Pañcharātra scriptures comprises of numerous independent Samhitās. Just as the 18 different Purāns are together referred to by the single term 'Purān', similarly 'Pancharātra' is the collective name for the numerous Samhitā scriptures. In addition to the Pañcharātra, there are also other Vaishnav Samhitā scriptures - such as the Garga Samhitā. Moreover, there are also Jyotish Samhitā scriptures such as the 'Nāradiya Samhitā'. The Pañcharātra Samhitā scriptures can be understood by obtaining a clear understanding of their internal structure. They can also be recognised from words such as 'Pancharātre' and 'Pāncharātre' that are sometimes found in the colophon. Just like the Pañcharātra Samhitā scriptures, there are also the Pañcharātra Tantrā scriptures - such as the Bhārgav Tantra, the Lakshmi Tantra etc. In the Vaishnav Sampradāya, the Samhitā scriptures outnumber the Tantra scriptures, whereas the converse is true in the Shaiva and Shākta Sampradāyas.

The Samhitā scriptures have been composed primarily in the Anushtup metre. Very few Samhitās have made use of other metres, and sections of prose are extremely rare. Furthermore, these Samhitās have been composed mostly in a question-answer format.

Pañcharātra literature comprises of an extremely large body of scriptures. Many scriptures have noted that in all, there are a total of 15 million verses. The Paushkar Samhitā goes as fa

14. Sātvat Samhitā: Introduction p5-7; by Vrajvallabh Dvivedi
15. Spanda-Pradipikā: 1/p708 and Jyākhya Samhitā: 20.233; Spanda-Pradipikā: 52/p46 and Jyākhya Samhitā: 1.63
16. Spanda-Pradipikā: 30/p35 and Ahirbudnya Samhitā: 15.71

as to say: "There are crores of (Pañcharātra scriptures) that have found a place within the hearts of the innumerable realised sages - who have attained the knowledge of all that can be known from Parameshwar during the course of Time."

The names of 108 Samhitās appear within the texts of the following scriptures: Pādma Samhitā, Kapinjal Samhitā, Purushottam Samhitā, Bhāradhvāj Samhitā, Mārkandeya Samhitā, Vishvāmitra Samhitā, Vishnu Tantra and Vishva Samhitā. However, the Pādma Samhitā and the Vishvāmitra Samhitā are the only Samhitās which contain a complete list of all 108. The other scriptures list the following number of Samhitās:

- Vishnu Tantra: 154
- Kapinjal Samhitā: 100
- Purushottam Samhitā: 106
- Bhāradhvāj Samhitā: 103
- Mārkandeya Samhitā: 91
- Vishva Samhitā: 91

In addition to this, the names of 25 other Samhitās have been found from:

- Hayashirsh Pañcharātra - Ādikānd: 2.2-7
- Maheshvar Tantra - Gnānkānd: 25.16-20
- Agni Purān: 39.1-7
- Satsangijivan: 5.12.8-12

Of the above mentioned Samhitās, there are several Samhitās that share the same name.

Furthermore, in the Spand-pradipikā treatise[17] on Vasugupta's Spand-kārikā, the Shri Kālaparā and Hansa-pārameshwar Samhitās have been excerpted. In the Pāncharātra-rakshā[18], the Kālottar Samhitā has been quoted six times, and the Saumantav Samhitā quoted once. And both the Chatuh-shloki Bhāshya[19] and the Stotra-ratna Bhāshya[20] have mentions of the Mahālakshmi Samhitā, Ghanada Samhitā, Mankana Samhitā, and other Samhitās. This by no means should be considered an exhaustive list; there is further scope to investigate the names of many more Samhitās.

The Conception of a Samhitā Catalogue

In 1994, Pujya Paramapurush Swāmi, a member of Akshardham: a centre for Applied Research in Social Harmony (AARSH), began writing a research paper entitled 'Pañcharātra-Rakshā: Ālochanātmakam-adhyayanam - A Critical Study of the Pañcharātra-Rakshā'. Serving as the guide at the time was Dr. K.K.A. Venkatāchārya, an eminent scholar and authority on the Pañcharātra. Working under his guidance led us all to hope that the work would be promptly completed. Initially, Pujya Paramaapurush Swāmi - and perhaps even other learned sadhus and devotees

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17. Spand-pradipikā: p9, 26 & 29
18. Pāncharātra-rakshā by Vedānt Deshik: References of Kālottar Samhitā on p19, 20, 28, 31, 34 & 38; and Saumantav Samhitā on p40
19. Chatuh-shloki Bhāshya by Vedānt Deshik: Reference of Mahālakshmi Samhitā and Mankan Samhitā on p13
20. Stotra-ratna Bhāshya by Vedānt Deshik: Reference of Mankan Samhitā and Ghanad Samhitā on p92

of the Swāminārāyan Sampradāya – was only aware of the 'Nārad Pancharātra' and a couple of other Samhitās. However, Dr. K.K.A. Venkatāchārya introduced us to 'Pañcharātra Nul Vidkkam' and texts written by Daniel Smith on this subject. It was then that we realised there were many more Samhitās to research.

During the period of research, various obstacles constantly hindered progress. Primarily, the difficulty of actually obtaining Pañcharātra Samhitās, and thereafter, transliterating them. Then there were also other problems such as ill health, etc. Consequently, progress was very slow.

Meanwhile, Paramapurush Swāmi's detailed investigations, he soon came to realise that if the various Pañcharātra topics were understood along with the philosophy of the Swāminārāyan Sampradāya, then a great amount of valuable research material could be collected – enough to write many research papers in fact. This placed him in the dilemma of exactly which avenues to explore and which to ignore. Ultimately, he decided to re-title the research paper to accommodate a wider spectrum of Pañcharātra topics in order to do justice to the material available, and thereby contribute to the philosophical circle of the Sampradāya in a more comprehensive manner. The revised title of his thesis was 'Shri-Swāminārāyana-Sampradāye Pancharātrasya Sthānam'.

To accelerate the research work, His Divine Holiness Pramukh Swāmi Mahārāj asked me to join as a research partner. And thus began the actual writing process of this research paper.

During the work of the Pañcharātra literature chapter, many questions arose: Firstly, how many Pañcharātra Samhitās are there? And secondly; who has published a list of names of these Samhitās? I asked Paramapurush Swāmi whether the current list of Samhitās was accurate or whether it needed verifying through further investigation. Within the time constraints, Paramapurush Swāmi studied new lists. And indeed, the number of Samhitās kept growing. Schrader and Krishnamāchāraya informed us of a new and longer list of Samhitās. Dr. P.P. Apte provided an even longer list. And the longest list of all was given by Dr. K.K.A Venkatāchāri. Now new questions arose: How many of these new Samhitās have been researched? By whom? To what extent? And how and where can one find all this?

Paramapurush Swāmi decided to combine all four scholars' lists together. Many variations and differences were noticeable among the lists, such as: basic differences of names, differences in names due to the word 'Tantra' or 'Samhitā', differences in spelling or construction of names, etc. Indeed, every chapter of each list had such variations.

All this lead to the crystallizing of a thought: a list of the names of all the Samhitās with all their own variations should be formulated. Furthermore, for the benefit of future researchers, this list should incorporate the remarks and notes of all of the scholars who have worked on these Samhitās. And AARSH could publish such a list. The publication could also answer the fundamental questions of: Which Samhitās are published and which are not? How many more names can be found? etc. Theses ideas received the blessings of His Divine Holiness Pramukh Swāmi Mahārāj and the guidance of Pujya Ishwarcharan Swāmi. In this way, a subsection of the research paper developed into this, an independent volume – 'The Pañcharātra Āgama Catalogue'.

Salient Features of Earlier Catalogues

Firstly, Mr. Otto Schrader, director of the Adayar Library and Research Centre (Madras), published a book titled 'An Introduction to the Pāncharātra and the Ahirbudnya Samhitā' in 1916. In this, he has included a list of the Pañcharātra Samhitās. Under the heading 'Synopsis of the Samhitā Lists (p6-12), he has suggested the name of 215 Samhitās. Each name in the list has a cross-reference explaining from which Samhitās they have been obtained from. Kapinajal Samhitā, Pādma Samhitā, Vishnu Tantra, Hayashirsh Tantra and Agni Purān are the five principal scriptures he has derived the lists from. He has also numbered the Samhitās in the sequence they appear in the original scriptures he has referenced. In his remarks, he has also mentioned any other names, similar names and possible names that the Samhitās could be recognised by. Thus, in 1916, Mr. Schrader became the first scholar to present to the academia such an extensive list of the Pañcharātra Samhitās. People could now appreciate the extent of the body of Pañcharātra Āgamas.

Thereafter, in 1959, the Adayar Library published a work written by V. Krishnamāchārya called 'Lakhsmi Tantra'. In the detailed introduction under the heading of 'Pañcharātra-Samhitā-Sankhyā-Parigananam' (p10), he has listed the names of several Samhitās. The list includes more names from the Mārkandeya Samhitā and Bhāradvāj Samhitā than from Mr. Schrader's Samhitās. Within the list, not all the names necessarily include names with the term 'Samhitā' or 'Tantra'. However, he has referred to both Samhitā and Tantra scriptures - such as the Ishwar Samhitā and the Kurma Tantra. In all, he has listed names of 225 Samhitās, but he has not revealed the source-list of each name as has Mr. Schrader.

Thereafter, in 1962, Dr. P.P. Apte from the University of Pune wrote a thesis titled 'Pañcharātra Samhitās: A Study' under the guidance of Dr. M.G. Mainkar. In Appendix III of the thesis, he mentions several scriptures that he used to collect a list of names and produce a revised catalogue of Samhitās. The seven scriptures he referred to are: Vishwāmitra Samhitā, Purushottam Samhitā, (Paramapurush Samhitā?) Pārameshwar Samhitā, and Paravaidik Siddhānt. Dr. Apte has only mentioned the names from the Samhitā verses that do not include 'Samhitā' or 'Tantra' in their names. He has arrived at a final total of 288 names.

In 1967, both American scholar Daniel Smith and Dr. K.K.A. Venkatāchāri put in a tremendous amount of effort to add the Samhitā names cited in the Gnānāmrutsār Samhitā, Māheshwara Tantra and Spanda-pradipikā to the collection of names mentioned above. In addition to listing the names, they also noted the source and sequence of the Samhitās as they appear in their original lists. The work was then compiled into a book titled 'Pāncharātra Nul Vilakkam', wherein the total of Samhitā names stated is 288.

Features of the 'Catalogue of Pañcharātra Samhitās'

On the basis of the research of previous scholars and deeper investigation into the numerous lists of Samhitās, a grand total of 460 Samhitā names has been derived. The follow factors played a major role in arriving at this number:

- All the names cited by previous scholars
- Addition of names cited in Shruta-prakāshikā, Āgama-prāmānyam, Vedānta Deshik's Saccharitra-rakshā, Nikshepa-rakshā, Pañcharātra-rakshā, Strotra-ratna Bhāshya,

Chatuh-shloki Bhāshya, etc.

- Addition of names cited in the introduction of 'Pāncharātra Nul Vilakkam'
- An investigation of manuscripts obtained from institutional and personal libraries
- Addition of names obtained from Shri Yadugiri Yatirāj Sampat Kumar Rāmānuj Swāmi
- Addition of names that are distinct Samhitās though they may share names that may be derivatives of other Samhitās, i.e. including both the Nārad Samhitā and the Nāradiya Samhitā
- Addition of Samhitā names that share exactly the same name though are distinct Samhitās with evident differences in subject, dialogue and language

In this way, the Pañcharātra Samhitās have been specially enumerated and sequenced.

This catalogue has been arranged into three basic sections: names of Samhitās found in published lists, names of Samhitās found in unpublished lists, and names of Samhitās found as merely names. The titles of the Samhitās, in the above three sections, are given in English and Sanskrit. The common details of the three sections are given as 'Samhitā Support' in the following sub-section. The section shows the total number of lists of Samhitās wherein the name of the particular Samhitā is given.

Schrader and Venkatacharya have mentioned in their catalogues the exact serial number in the list of Samhitās, wherein the name of specific Samhitā is given. Hence, it is not given here.

Secondly the common information of the three sections is : the mention of the serial number of the particular Samhitā, in the catalogues of the aforesaid scholars. The slight changes/ modifications in the Samhitā's name (e.g. change of spellings, difference in the last words of Samhitā/Tantra etc.) written by a scholar in his catalogue is included as originally mentioned, but the difference is shown by the sign of interrogation, against the serial number of name of the Samhitā. Remarks, in Sanskrit and English are also additionally given below to show the difference in the name of Samhitā, wherever the question mark is made. This specific additional information may be greatly helpful to the future scholars, interested in the study of the catalogues of the four scholars of Pāncharātra. In other words the informations available in four different catalogue is now made easily obtainable in a single schedule.

In the list of the published and unpublished Samhitās, a special 'Status' column has also been added to provide details. In the list of the published section provide details about the author, edition, script, publisher, publishing house and year of publication of each Samhitā. This has been composed in English so that scholars can easily retrieve information and understand the content of individual publications.

For unpublished Samhitās, the presentation takes a slightly different arrangement. Minor details such as where the unpublished Samhitā is currently stored, its script, and its format (i.e. paper or palm-leaf) have been noted wherever possible. Entire texts or chapters are not available for some Samhitās, however these Samhitās have been referenced in many verses of other manuscripts. The name and page number of those manuscripts have been provided to further aid the research process of future scholars. (For example, Bhāradvāj Samhitā, Adayār TR. 569, 'Utsava Samgraha' pp. 1158)

For several Samhitās, only a few chapters or verses are available – or perhaps only a passing

reference quoted by an āchārya. For the benefit of future referral, the reference author, the text and the page number have been included.

Regardless of whether a Samhitā is published or unpublished, either complete or incomplete - a definite or even most probable number of chapters and verses has been provided. This will allow readers to infer the volume of the reference text or manuscript.

Special Features of the Samhitā Catalogue

The historicity, content-value and acceptability of a Samhitā can be deduced by investigating its subjects, format, context of references and literary style. Thus this information has been provided in a section titled 'Historical Order'.

A special effort has been made to sort the Samhitās into the following five categories:

1) Widely-accepted Ancient Samhitās: Samhitās that have been written at the dawn of the Sampradāya, between the 4th and 7th centuries.
2) Middle-aged Samhitās: Samhitās written after the dawn of the Sampradāya, i.e. prior to Yāmunāchārya and Rāmānujāchārya, between the 8th and 9th centuries.
3) Middle-aged to Contemporary Samhitās: Samhitās written approximately before the 13th century, which were referenced by scholars such as Vedānt Deshik in their works.
4) Contemporary Samhitās: Samhitās written after the collaboration of the Pañcharātra Sampradāya with the Vishishtādvaita School, i.e. before the 15th century. These Samhitās expound many subjects of the Vishishtādvaita doctrine - such as the Vadgalai and Tengalai distinctions.
5) Non-Pañcharātra Samhitās: Samhitās that do not tally with - or perhaps even contradict - the philosophy of the main stream Pañcharātra School. Nevertheless, some sort of reference within the text or the colophon - such as "This Samhitā belongs to Pañcharātra principles" - can be traced. It is understood that these Samhitās may have been composed keeping a few specific Vaishnava Sampradāyas in mind.

It is hoped that this form of categorisation will be extremely useful to future scholars. It will allow readers to immediately identify the usefulness and timescale of the individual Samhitās. A separate list of Samhitā names has also been included in the Appendix in chronological order.

In this way, an effort has been made to produce a comprehensive list of Pañcharātra Samhitās based upon the commendable efforts of scholars from earlier in this century. This, by no means, is a conclusive piece of work though; there still remains plenty of scope for far more research.

Acknowledgments

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Translated by Sādhu Paramtattvadās

Published Saṁhitās

1 अगस्त्यसंहिता-१ **AGASTYA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor : Vaiṣṇavarāmanārāyaṇadāsa
   Publisher : Seth Chotelal Laxmichand Bookseller, Ayodhya, printed at Jain Press, Lucknow, 1898 (Devanāgarī script)
2. Editor : Kamalakrishna Smṛtitīrtha, Calcutta, 1910 (Bengali script)
3. Mysore, 1957 (Kannada script)

♦

Saṁhitā Support	5	Venkatacharya	001
Historical Order	5	Apte	0
Shlokas	1459	Krishnamacharya	001
No. of Chapters	32	Schrader	001 ?

Remarks ♦ Schrader mentions both 'Agastya' and 'Āgastya'. Agastya's name is associated with Vaidyak (Medicine), Mantra, Āgama, Tamil grammar and other scriptures. 'Agasti Saṁhitā' (A.C.C.5/38) which in Oriental Research Institute, Vadodara, is also 'Agastya Saṁhitā'.

♦ श्रेडरसूचावीयं संहिता 'अगस्त्य' 'आगस्त्य' इत्युभयनाम्ना प्राप्यते । 'अगस्त्य' इति नामधेयं वैद्यक - मन्त्र - आगम - तमिलव्याकरणादिषु बहुषु शास्त्रेषु संयुक्तम् । प्राच्यविद्यासंशोधनमन्दिरे (वडोदरा) ए.सी.सी. ५/३७ तमे क्रमाङ्के तन्त्रविषयिणी 'अगस्तिसंहिता' वर्तते सा अगस्त्यसंहितातो नातिरिच्यते ।

. . . .

2 अनिरुद्धसंहिता-१ **ANIRUDDHA-SAṀHITĀ-1**

Status ♦ Complete

Editor and Publisher : Āsuri Srīnivas Iyengar, Mysore, 1956 (Devanāgri script)

♦

Saṁhitā Support	1	Venkatacharya	007
Historical Order	2/05	Apte	005
Shlokas	1759½	Krishnamacharya	007
No. of Chapters	34	Schrader	008

. . . .

3 अहिर्बुध्न्यसंहिता **AHIRBUDHNYA-SAṀHITĀ**

Status ♦ Complete

Editor : M.D. Rāmānujācārya, under the supervision of F.O. Schrader
Publisher : Adyar Library and Research Centre , Madras, 1916 (Devanāgri script) Part:1-2)
First edition : 1916
Second edition : 1966
Revised edition : 1986

♦

Saṁhitā Support	2	Venkatacharya	011
Historical Order	1/04	Apte	008
Shlokas	3884	Krishnamacharya	010
No. of Chapters	60	Schrader	011

. . . .

4 ईश्वरसंहिता-१ **ĪŚVARA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor : Pārthasārathi Iyengar, printed at Sadvidya Press, Mysore, 1890 (Telugu script)
2. Editor : P.B. Anantacharya Swami, printed at Sudarśana Press, Conjeevaram, 1923 (Devanāgarī script)

♦

Saṁhitā Support	9	Venkatacharya	017
Historical Order	2/01	Apte	016
Shlokas	8153½	Krishnamacharya	013
No. of Chapters	25	Schrader	017

. . . .

5 कपिञ्जलसंहिता-१ **KAPIÑJALA-SAṀHITĀ-1**

Status ♦ Complete

1. Editors: Rāghavācārya & Gopālācārya, Publisher & Editors, printed at K.C.V. Press, Cuddapeh, 1896 (Telugu script)
2. Editors: P. Sitārāmanujācārya & G.C. Śrīnivāsācārya, Bhadrāchalama printed at Andhra Granthalaya Mudrakshashālā, Vijayavada, 1931 (Telugu script)

♦

Saṁhitā Support	3	Venkatacharya	031
Historical Order	4/01	Apte	028
Shlokas	1599	Krishnamacharya	022
No. of Chapters	32	Schrader	025

. . . .

6 काश्यपसंहिता **KĀŚYAPA-SAṀHITĀ**

Status ♦ Complete

Editor and Publisher :- Śrī Yathirāja Sampathkumaramuni of Melkote, printed at Kabeer Printing Works, Triplicane, Madras, 1933 (Devanāgarī script)

♦

Saṁhitā Support	5	Venkatacharya	038
Historical Order	4/05	Apte	032
Shlokas	855½	Krishnamacharya	027
No. of Chapters	13	Schrader	031 ?

Remarks ♦ Schrader mentions both 'Kāśypa' and 'Kāśypīya'. Sage Kāśypa's name is associated with various disciplines, namely: sculpture, ayurvedic medicine, Pā ñcarātra, Vaikhānasa, etc.

♦ श्रेडरसूचौ 'काश्यप' 'काश्यपीय' इति नामद्वयं प्राप्यते। काश्यपर्षेर्नामधेयं शिल्प-वैद्यक-पञ्चरात्र-वैखानसादिषु बहुषु विषयेषु संयुक्तम् ।

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7 जयाख्यसंहिता-१ **JAYĀKHYA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor ; Embar Krishnamacharya, Oriental Institute, Baroda, 1931
2. Reprint 1967 (Devanāgarī script)

♦

Saṁhitā Support	6	Venkatacharya	064
Historical Order	1/03	Apte	060
Shlokas	4405½	Krishnamacharya	045
No. of Chapters	33	Schrader	048

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8 ज्ञानामृतसारसंहिता **JÑĀNĀMṚTASĀRA-SAṀHITĀ**

Status ♦ Complete

1. Editor : Rev. K.M. Benerjea, Asiatic Society of Bengal, Calcutta, 1865 (Devanāgarī script).
2. Editor : Śrīnāthacandra Śiromani
   Publisher : Samvādajñāna Ratnākara Press, Calcutta, 1887 (Devanāgarī script)
3. Translator: Swami Vijnanananda, Panini Office, Allahabad, 1921 (English translation)
   Reprint, 1974
4. Editor & Translator : Rāmkumār Ray
   Publisher : Prachya Prakāshan, Varanasi, 1985 (with Hindi translation)

♦

Saṁhitā Support	0	Venkatacharya	
Historical Order	5	Apte	013-B
Shlokas	3203	Krishnamacharya	
No. of Chapters	60	Schrader	

Remarks ♦ 'Jñānāmṛtasāra Saṁhitā' is published as 'Nārada Pāñcarātra'. It is well-known by the latter name.

♦ इयं संहिता 'नारदपञ्चरात्र' नाम्ना प्रकाशिता, तन्नाम्नैव प्रसिद्धिङ्गता।

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9 नारदीयसंहिता-१ **NĀRADĪYA-SAṀHITĀ-1**

Status ♦ Complete

; Editor : Raghava Prasad Chaudhary

Publisher : Kendriya Sanskrit Vidyapeetha, Tirupati, 1971 (Devanāgarī script).

♦

Saṁhitā Support	10	Venkatacharya	093
Historical Order	3/01	Apte	090
Shlokas	3681	Krishnamacharya	067
No. of Chapters	30	Schrader	070 ?

Remarks ♦ Schrader mentions both 'Nārada' and 'Nāradīya'. The Nāradīya Saṁhitā from Dharma Śāstra, Jyotisha Śastra (Astrology) and Shaivgām is different from the Pāñcarātra Saṁhitā. The Nārdīya Saṁhitā was published in 1878 and 1905 by Kashi Sanskrit Press, Banaras.
The Nāradīya Saṁhitā from the Dharma Śastra was published in 1915 from Calcutta. Further, in Śaivāgama's 'Mahāsiddhisara Tantra' serial no. 23 of the Rathakrāntā catalogue it is referred to as Nārdīya.

♦ श्रेडरसूचौ 'नारद' 'नारदीय' इत्युभयं प्राप्यते । ज्योतिषशास्त्रस्य, धर्मशास्त्रस्य शैवागमस्य च 'नारदीयसंहिताः' पाञ्चरात्रिकसंहितातो भिन्नाः प्राप्यन्ते । तासु ज्योतिषशास्त्रस्य नारदीयसंहिता १८७८ तथा १९०५ ईशवीयाब्दे 'काशी संस्कृत प्रेस' बनारसतः प्रकाशिता । धर्मशास्त्रस्य नारदीयसंहिता १९१५ ईशवीयाब्दे कलकत्तातः प्रकाशिता । शैवागमस्य महासिद्धिसारतन्त्रस्य रथक्रान्तासूचौ २३ तमे क्रमाङ्के 'नारदीय इति नाम प्राप्यते ।

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10 (श्रीमन्)नारायणसंहिता-१ **(ŚRĪMAN) NĀRĀYAṆA-SAṀHITĀ**

Status ♦ Complete

1. Editor : N.C.H. Raghunāthācārya, Śrīraṅgam, Srī Bhāṣya Bhagvadviṣayācārya Peeṭha 1970 (Telugu script).
2. Publisher : Vaidika Culture Centre, New Delhi ,1990 (Devanāgarī script).

♦

Saṁhitā Support	5	Venkatacharya	098
Historical Order	5	Apte	093
Shlokas	2086½	Krishnamacharya	070 ?
No. of Chapters	36	Schrader	072 ?

Remarks ♦ Schrader mentions both 'Nārāyaṇa' and 'Nārāyaṇīya' and Krishnamcarya mentions 'Nārāyaṇa Tantram.'

♦ कृष्णमाचार्यसूचौ 'नारायणतन्त्रम्' इति प्राप्यते । श्रेडरसूचौ 'नारायण' 'नारायणीय' इति नामद्वयं प्राप्यते ।।

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11 परमसंहिता **PARAMA-SAṀHITĀ**

Status ♦ Complete

Editor : S. Krishnaswami Aiyangar,

Publisher : Oriental Institute, Baroda, 1940 (Devanāgarī script)

♦

Saṁhitā Support	6	Venkatacharya	107
Historical Order	2/02	Apte	099
Shlokas	2117	Krishnamacharya	077
No. of Chapters	31	Schrader	079

. . . .

12 परमपुरुषसंहिता-१ **PARAMAPURUṢA-SAṀHITĀ-1**

Status ♦ Complete

Editor : P. Sitārāmānujācāryulu and G.C. Śrīnivāsācāryulu, Bhadrācalam, 1938 (Telugu script)

♦

Saṁhitā Support	1	Venkatacharya	108 ?
Historical Order	2/07/4	Apte	100?
Shlokas	832	Krishnamacharya	076 ?
No. of Chapters	10	Schrader	078 ?

Remarks ♦ In the index of Pā ñcarātra Saṁhitās, the names are mentioned as 'Parapūruṣa Saṁhitā and 'Paramapūruṣa Saṁhitā'. The title of the present book is 'Paramapuruṣa Saṁhitā'. In Venktacārya's title it is called 'Parapūruṣa Saṁhitā'. Apte refers to it as 'Parampuruṣa '. Krisnamacārya's title is noted as 'Paramapuruṣa Saṁhitā'. And Schrader's title is ' Par (parama)pūruṣa'.

♦ पाञ्चरात्रिकसंहितासु प्राप्तासु सूचिषु 'परपूरुष' 'परमपूरुष' (पकारोत्तरदीर्घोकारविशिष्टम्) नामद्वयं प्राप्यते।। वेङ्कटाचार्यसूचौ 'परपूरुषसंहिता' (मकाररहितं संहितान्तम्),आप्टेसूचौ 'परम्पुरुष' (मकारोत्तराकार-रहितम्), कृष्णमाचार्यसूचौ प्रकाशिते पुस्तके च 'परमपुरुषसंहिता' (ह्रस्वोकारसहितम्),श्रेडरसूचौ 'पर(परम)पूरुष' इति नाम प्राप्यते।

. . . .

13 पराशरसंहिता-१ **PARĀŚARA-SAṀHITĀ-1**

Status ♦ Incomplete

1. Editor : K.K. Raghavacharya, printed by the editor at Vagiśvari Press, Bangalore , 1898 (Telugu script).
2. Sripāñcarātrāgama Samrakshana Trust, Sriraṅgam, 2000 (Devanāgarī script).

♦

Saṁhitā Support	1	Venkatacharya	
Historical Order	4/02	Apte	101
Shlokas	1997½	Krishnamacharya	
No. of Chapters	31	Schrader	080 ?

Remarks ♦ Schrader mentions both 'Parāśara' and 'Pārāśarya'.

♦ श्रेडरसूचौ 'पराशर' 'पाराशर्य' इति द्वयम्।

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14 पाद्मसंहिता-१ **PĀDMA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor : S. Parthasarathi Ayyangar,
   Publisher : Sadvidyā Press, Mysore, 1891 (Telugu Script)
2. Second edition, 1912
3. Vol . 2 Editor : Ethiraja Sampatkumara Ramanujamuni, published by the editor at G.R.C Press, Madras, 1924 (Telugu script)
4. Vol. 1 Editor : Ethiraja Sampatkumar Ramanujamuni, published by the editor, printed at V. Naid & Co., Bangalore, 1927 (Telugu script)
5. Printed at Coronation Press, Mysore (1961?) (Telugu script)
6. Second Part?, Editor and Publisher : G.R. Josyer, International Academy of Sanskrit Research, Mysore, 1969 (Telugu script)
7. Third Part (stated to be a reprint of 1887 edition) Publisher : G.R. Jyautisika International Academy of Sanskrit Research, printed at Coronation Press, Mysore, 1965 (Telugu script)
8. Part-1 Editor : Mrs. Seetha Padmanabhan & R. N. Sampath
   Publisher : Pancaratra Parisodhana Parisad, Madras, 1974 (Devanāgarī script)
9. Part - 2 Editor : Mrs. Seetha Padmanabhan & V. Varadacari
   Publisher : Pancaratra Parisodhan Parisad, Madras, 1982 (Devanāgarī script)

♦	Saṁhitā Support	4	Venkatacharya	110
	Historical Order	3/03	Apte	106
	Shlokas	9261	Krishnamacharya	079
	No. of Chapters	82	Schrader	083

Remarks ♦ One finds the 'Pādma Tantra' in the Śaivāgama's 28 āgamas, but it is different from Pāñcaratra Saṁhitā.

♦ अष्टाविंशतिभेदभिन्नेषु शैवागमेषु अष्टादशवर्गे षष्ठं यद् रौरवागमं तदन्तर्गतं 'पाद्मतन्त्रं' प्राप्यते न तत्खलु पाञ्चरात्रिकम्।

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15 पारमेश्वरसंहिता **PĀRAMEŚVARA-SAṀHITĀ**

Status ♦ Complete

1. Editor : Śrī U. Ve. Govindācārya
   Publisher : S. R. Vijayaraghva Āiyengar Srirangam (Trichinapalli, Kalyan Press), 1953 (Devanāgarī script)
2. Editor and Publisher : Śrī U.Ve. Govindācārya, Śrīvilāsam Press, Srirangam, 1953 (Devanāgarī script)

♦	Saṁhitā Support	4	Venkatacharya	112
	Historical Order	2/03	Apte	107
	Shlokas	8295½	Krishnamacharya	080
	No. of Chapters	26	Schrader	084

Remarks ♦ The same scholar (Śrī Govindācārya) is the editor of both the publications published in the same year, 1953, from quite adjacent cities. Hence, some doubts persist as to whether both the publications are the same, and whether the printing press operates under two different names. As long as both the volumes are not available, these doubts can not be set aside. The above note therefore, includes both the versions, with the hope that researchers in future will give the correct picture. According to the scholar Śrīkanṭhī, the 'Pārameśvara Tantra' included in 18 Rudrāgama is not related to Pāñcarātra, but belongs to Viraśaiva sampradāya. The reference of Viraśaiva's Pārameśvara Tantra is found in the 'Niḥiṣvāsa Tantrasaṁhitā' in the Nepal State (Darbāra) Library.

♦ प्रस्तुतसंहिताया उभयोः प्रकाशनयोः सम्पादकत्वेनैकस्यैव विदुषो नाम प्राप्यते। एकस्मिन्नेव वर्षे, श्रीरङ्गक्षेत्रे त्रिचिनापल्लीनगरे चेति नातिदूरयोः नगरयोश्च प्रकाशिते। उभयं प्रकाशनमेकमेव? एकस्यैव मुद्रणयन्त्रालयस्य नामद्वयं वा? एतादृशानां समुत्पन्नानां शङ्कानां समाधानं प्रकाशनद्वयस्योपलब्धावेव शक्यम्। अत्र प्रकाशनद्वयं निर्दिष्टम्। भविष्यत्काले संशोधकेन विचारणीयम्। श्रीकण्ठीविदुषो मतानुसारेणाऽष्टादशरूद्रागमेषु वीरशैवागमस्य 'पारमेश्वरतन्त्रम्' प्राप्यते। तस्योल्लेखो नेपाल राजकीय पुस्तकालये(दरबार लाईब्रेरी) संस्थिते निःश्वासतन्त्रसंहितायामस्ति।

16 पुराणसंहिता **PURĀṆA-SAṀHITĀ**

Status ♦ Complete

Editor : Srī Krishṇa Priyāchārya

Publisher : Chaukhamba Sanskrit Series Office, Banares, 1951 (Devanāgarī script)

♦

Saṁhitā Support	1	Venkatacharya	-
Historical Order	118	Apte	-
Shlokas		Krishnamacharya	-
No. of Chapters		Schrader	90

Remarks ♦ Smith and Venkatacharya have noted that the 'Purāṇa Saṁhitā' depicts the divine love of Rādhā and Kṛṣṇa. With regards to its content it seems to be of Bhāgvata (Vaiṣṇava) Sampradāya. In all probability, it seems to be of the Caitanya Mahāprabhu Era'. (SASMP, p.177, PNV, p.41).

♦ 'स्मिथ'नामकेन विदुषा वेङ्कटाचार्येण चैतत्संहितां विषयीकृत्य लिखितं यत् 'इयं संहिता राधाकृष्णयोः रहस्यप्रेमविषयिणी। विषयवस्तुदृष्ट्या भागवत-(वैष्णव) सम्प्रदायस्य प्रतिभाति। महाप्रभुचैतन्यस्य समकालिनी सम्भवति'(SASMP, पृ.-१७७, PNV. पृ.४१)।

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17 पुरुषोत्तमसंहिता-१ **PURUṢOTTAMA-SAṀHITĀ-1**

Status ♦ Complete

Editor :- P. Sitārāmānujācarya, Bhadrācalam, 1932 (Telugu script)

♦

Saṁhitā Support	6	Venkatacharya	123
Historical Order	3/07	Apte	113
Shlokas	1811	Krishnamacharya	086
No. of Chapters	33	Schrader	091

. . . .

18 पौष्करसंहिता-१ **PAUṢKARA-SAṀHITĀ-1**

Status ♦ Incomplete

1. Editor : H.H. Śrī Yatirāja Sampatkumāra Rāmānujmuni, Yadugiri (Melkote)
   Publisher : A.Śrīnivāsa and M.C..Thirumalachariar, Bangalore ,1934 (Devanāgarī script)
2. Editor : P.P. Apte, Pune
   Publisher : Rashatriya Sanskrit Vidyapeetha, Tirupati, 1991 (Devanāgarī script) (with introduction in English)

♦

Saṁhitā Support	8	Venkatacharya	131
Historical Order	1/02	Apte	121
Shlokas	5868	Krishnamacharya	093
No. of Chapters	43	Schrader	095

Remarks ♦ The shaivāgam of 'Paushakarāgam', 'Paushakara Tantra' or 'Paushakar' is preserved at the India Office Library, London, sr. no. 2606. It is divided into four parts, namely: Jñāna,Yoga, Kriyā and Caryā. Yogapāda and Kriyāpāda are also known as 'Sarvajñānottara' and Caryāpād is renamed as 'Mātaṅgapārameśwara '.

♦ इण्डिया ऑफिस लाईब्रेरी लन्दनमध्ये २६०६ क्रमाङ्के संस्थितं 'पौष्करागम' 'पौष्करतन्त्र' 'पौष्कर' इति शैवागमम्। तच्च ज्ञान-योग-क्रिया-चर्येति पादचतुष्टयेषु विभक्तम्। योगपादस्य क्रियापादस्य चाऽपरं नाम 'सर्वज्ञानोत्तर' इति। चर्यापादस्य नामान्तरं 'मतङ्गपारमेश्वर' इति।

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19 बृहद्ब्रह्मसंहिता **BṚHADBRAHMA-SAṀHITĀ**

Status ♦ Complete

1. Published in Banaras,1909 (Devanāgarī script)
2. Śrīveṅkateśvara Nilaya Press, Tirupati, 1909 (Telugu script)
3. Editor :Venegavkar Sankar Sastri, printed at Ānandāśrama Press, Poona, 1912 (Devanāgarī script)

♦

Saṁhitā Support	0	Venkatacharya	
Historical Order	4/05	Apte	
Shlokas 4668	Krishnamacharya		
No. of Chapters	40	Schrader	215

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20 ब्रह्मसंहिता-१ **BRAHMA-SAṀHITĀ-1**

Status ♦ Incomplete

1. Sanskrit commentary by Sreemad Jivagoswamiprabhu , English translation and commentary by Sreemad Bhaktiśiddhanta Saraswati Goswami Prabhu.
   Publisher : Swami Bhaktihridaya, Sree Gaudiya Matha, Madras, 1932 (Devanāgarī script).
2. English translation and commentary by Sreemad Bhaktisiddhānta Saraswatī Thākura.
   Publisher : Bhaktivedanta Book Trust, Juhu, Mumbai.
   1st edition : 1989
   2nd edition : 1991 Reprint : 1994
   4th edition : 1995 (Devanāgarī script)
3. Translation by Kavichandra Das
   Publisher : Sree Bhaktivedanta Book Trust, Juhu, Mumbai
   1st edition : 1998 (Devanāgarī Script)

♦

Saṁhitā Support	3	Venkatacharya	138
Historical Order	5	Apte	140
Shlokas	62	Krishnamacharya	100
No. of Chapters	1	Schrader	103 ?

Remarks ♦ Schrader mentions both 'Brahma' and 'Brāhma'. The present 'Brahma Saṁhitā' is available in only the fifth chapter. The subject matter suggests that it does not pertain to Pāñcarātra. However, a final decision can only be arrived at after tracing the remaining 99 chapters. The 'Hindi Tātparyavyākhyā' appearing in the 1988 publication of the saṁhitā is based on the English translation and commentary by Sreemad Bhaktisiddhant Saraswati Goswami Prabhu.

♦ श्रेडरसूचौ 'ब्रह्म' 'ब्राह्म' इत्युभयं प्राप्यते ।प्रस्तुतब्रह्मसंहिता पञ्चमाऽध्यायरूपैव प्राप्यते। अस्याऽध्यायस्य अवलोकनेन पाञ्चरात्रिकीयं संहिता नैव प्रतिभाति। तथाऽपि शताऽध्यायात्मिकेति पूर्वभूमिकायां कथितत्वेनाऽध्यायान्तराणां दर्शनेनैव पाञ्चरात्रिकीयं संहिता न वेति निर्णेतुं शक्यते। १९८८ ईशवीयाब्दे

प्रकाशितायां संहितायां निहिता हिन्दीतात्पर्यव्याख्या श्रीमद्भक्तिसिद्धान्तसरस्वतीगोस्वामिप्रभुणा कृतस्याऽऽङ्ग्लानुवादस्य व्याख्यायाश्चाऽऽधारेण लिखिता।

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21 भारद्वाजसंहिता-१ **BHĀRADVĀJA-SAṀHITĀ-1**

Status ♦ Incomplete

♦ 1. Printed at Sadvidyā Press, Mysore, 1894 (Telugu script)

2. Hindi commentary by Sarayuprasad Mishra,
Publisher : Khemaraja Śrīkṛṣṇadas Veṅkateśvar Press, Bombay, Saṃvat 1962, Śaka 1827 (Devanāgarī script)

3. Printed at Ananda Press, Madras, 1912 (Devanāgarī script)

4. Editor : Pañcanadīya Vedānta Govindācārya Miśra
(Hindi commentary by the editor, published by the editor, Calcutta, 1922 (Devanāgarī script)

5. Editor : Babulal Shukla Shastri,
Publisher : Khemaraja Śrīkṛṣnadāsa, printed at Venkatesvara Press, Bombay, 1990
Reprint : 1996 (Devanāgarī script)

♦ Saṁhitā Support	8	Venkatacharya	143
Historical Order	4/05	Apte	133
Shlokas	301	Krishnamacharya	103
No. of Chapters	4	Schrader	106

. . . .

22 भार्गवतन्त्रम् **BHĀRGAVA-TANTRAM**

Status ♦ Complete

Editor : Dr. Rāghava Prasād Chaudhary

Publisher : Ganganatha Jha Kendriya Vidyapeetha, Allahabad, 1981 (Devanāgarī script)

♦ Saṁhitā Support	3	Venkatacharya	144 ?
Historical Order	1/05	Apte	132
Shlokas	1587½	Krishnamacharya	104 ?
No. of Chapters	25	Schrader	107?

Remarks ♦ Venktacarya and Krishnamacarya mention as 'Bhārgava Saṁhitā'. Schrader mentions both 'Bhārgava' and 'Bhārgavīya'.

♦ वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ चेदं तन्त्रं 'भार्गवसंहिता' नाम्ना प्राप्यते। श्रेडरसूचौ 'भार्गव' 'भार्गवीय' इत्युभयं प्राप्यते।

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23 मार्कण्डेयसंहिता-१ **MĀRKAṆḌEYA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor : C.V. Seshacharyulu
   Publisher : Executive officer, Sri Lakṣmīnarsiṃhasvāmivan Devasthānam, Yadagirigutta, A.P., printed at Tirumala -Tirupati Devasthānam's Press, Tiruptati (Devenāgari script)
2. Publishers : Tirumala-Tirupati Devasthānam, Tirupati, 1984 (Devanāgarī script)

♦

Saṁhitā Support	6	Venkatacharya	166
Historical Order	2/07/2	Apte	159
Shlokas	2225½	Krishnamacharya	123
No. of Chapters	32	Schrader	121

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24 माहेश्वरतन्त्रम् **MĀHEŚVARA-TANTRAM**

Status ♦ Complete

Editor : Krishnapriyacarya

Publisher : Jayant Krishnadās Haridās Guptā, Chaukhamba Sanskrit Series Office, Banaras,1940 (Devanāgarī script)

♦

Saṁhitā Support	0	Venkatacharya	
Historical Order	5	Apte	
Shlokas	3060	Krishnamacharya	125 ?
No. of Chapters	51	Schrader	

Remarks ♦ Krishnamacarya mentions it as 'Māheśvar Saṁhitā.'

♦ कृष्णमाचार्यसूचौ 'माहेश्वरसंहिता' नाम्नेदं तन्त्रं प्राप्यते।

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25 लक्ष्मीतन्त्रम् **LAKṢMĪ-TANTRAM**

Status ♦ Complete

1. Editor: Iyyam Aiyengar of Maṇikarṇikā
   Publisher: Pārthasārathi Aiyengar, Śrīraṅgapattanam, printed at Sadvidyā Press, Mysore,1888 (Telugu script)
2. Editor: V. Krishnamacharya
   Publisher: Adyar Library and Research Centre, Madras,1959 (Devanāgarī script)
   Revised edition :1975
   Reprint: 2000
3. English Translation, Translator : Sanjukta Gupta
   Publisher : Motilal Banarasidas. First Indian edition, Delhi, 2000 First edition, Netherlands, 1972

♦

Saṁhitā Support	1	Venkatacharya	183
Historical Order	3/02/1	Apte	181?
Shlokas	3501	Krishnamacharya	139
No. of Chapters	57	Schrader	134

Remarks ♦ Apte mentions both 'Lakṣmī Tantram' and 'Lakṣmī Saṁhitā.

♦ आप्टेसूचौ 'लक्ष्मीतन्त्रम्' 'लक्ष्मीसंहिता' चेत्युभयं निर्दिष्टम्।

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26 विश्वामित्रसंहिता **VIŚVĀMITRA-SAṀHITĀ**

Status ♦ Complete

1. Editor: Undemane Shankar Bhatta
   Publisher:- Kendriya Sanskrit Vidyapeetha, Tirupati, First edition, 1970 (Devanāgarī script)

Second edition : 1991 (Devanāgarī script).

♦			
Saṁhitā Support	5	Venkatacharya	204
Historical Order	3/02/2	Apte	202
Shlokas	2621½	Krishnamacharya	158
No. of Chapters	27	Schrader	154

Remarks ♦ The 'Viśvāmitra Saṁhitā' mentioned as sr.no. 4511-4512 in the Madras Goverment Library catalogue pertains to Gāyatrī Mantra. It is not related to Pāñcarātra.

♦ मद्रासराजकीयपुस्तकालयस्य सूचिपत्रे ४५११-४५१२ क्रमाङ्के गायत्रीमन्त्रविषयिणी 'विश्वामित्रसंहिता' प्राप्यते सा पाञ्चरात्रिकी नास्ति।

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27 विष्णुसंहिता-१ **VIṢṆU-SAṀHITĀ-1**

Status ♦ Complete

1. Editor : T.Gaṇapati Śāstrī
   Publisher : Trivandrum University, Trivandrum, 1925 (Devanāgarī script)
2. Editor : M.M. Gaṇapati Śāstri
   Publisher : Nag Publishers, Delhi, 1992 (Devanāgarī script)
   Introduction in English by Dr. N.P. Unni

♦			
Saṁhitā Support	3	Venkatacharya	214
Historical Order	5	Apte	204
Shlokas	2624	Krishnamacharya	166
No. of Chapters	30	Schrader	155

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Sr./ 28 ID/22 विष्णुतिलकसंहिता **VIṢṆUTILAKA-SAṀHITĀ**

Status ♦ Complete

1. Editor and Publisher : K.I. Rāghavācārya & Vājapeyam Krishna Shāstri, Bangalore, 1896 (Telugu script)
2. Publisher : Pandit Madhavācārya, Pushkar (Ajamer), 1987 (Devanāgarī script)

♦			
Saṁhitā Support	6	Venkatacharya	207
Historical Order	3/05	Apte	207
Shlokas	3446	Krishnamacharya	161
No. of Chapters	8	Schrader	159

29 विष्वक्सेनसंहिता-१ **VIṢVAKSENA-SAṀHITĀ-1**

Status ♦ Complete

Editor : Lakshmi Narasimha Bhatta

Publisher : Kendriya Sanskrit Vidyapeetha, Tirupati, 1972 (Devanāgarī script)

♦			
Saṁhitā Support	7	Venkatacharya	218
Historical Order	3/04	Apte	203?
Shlokas	3316½	Krishnamacharya	170
No. of Chapters	39	Schrader	167

Remarks ♦ Apte mentions it as ' Viśvaksena'.

♦ आप्टेसूचौ 'विश्वक्सेन' इति।

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30 शाण्डिल्यसंहिता - १ **ŚĀṆḌILYA-SAṀHITĀ -1**

Status ♦ Incomplete

Editor : Ananta Sastri Phadake

Publisher: Government Sanskrit Library, Benares, 1935/1936 (Devanāgarī script)

Bhakti Khanda, Part - 1, 1935 (Devanāgarī script) Bhakti Khanda Part - 2, 1936 (Devanāgarī script).

♦			
Saṁhitā Support	5	Venkatacharya	236 ?
Historical Order	3/08	Apte	231
Shlokas	3587	Krishnamacharya	182
No. of Chapters	56	Schrader	176 ?

Remarks ♦ Venkatachārya's catalogue has the name 'Śāṇḍilya Tantram' and Schrader mentions both 'Śāṇḍilya' and 'Śāṇḍilīya'.

♦ वेङ्कटाचार्यसूचौ 'शाण्डिल्यतन्त्रम्' श्रेडरसूचौ 'शाण्डिल्य' 'शाण्डिलीय' इत्युभयमस्ति।

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31 शेषसंहिता **ŚEṢA-SAṀHITĀ**

Status ♦ Complete :

1. Editor:- L. Śrīnivāsācārya

Publisher : Mysore Dharma Saṃsthā , Mysore 1935 (Devanāgarī script)

2. Editor and Publisher : G.R. Josyer Coronation Press, Mysore, 1981 (Devanāgarī script)

♦			
Saṁhitā Support	0	Venkatacharya	
Historical Order	4/05	Apte	239
Shlokas	1904½	Krishnamacharya	190
No. of Chapters	64	Schrader	

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32 श्रीप्रश्नसंहिता-१ **ŚRĪPRAŚNA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor : G. Rāmasvāmi Bhaṭṭāchārya.
   Publisher : Mangalavilasa Press Kumbhakonam, 1904
2. Editor : Mrs. Seetha Padmanabhan.
   Publisher : Kendriya Sanskrit Vidyapeetha, Tirupati, 1969 (Devanāgarī script)

♦

Saṁhitā Support	8	Venkatacharya	254
Historical Order	3/01/2	Apte	245
Shlokas	5525½	Krishnamacharya	196
No. of Chapters	54	Schrader	187

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33 सनत्कुमारसंहिता-१ **SANATKUMĀRA-SAṀHITĀ-1**

Status ♦ Incomplete

Editor: V.Krishnamacharya

Publisher: Adyar Library and Research Centre, Madras, 1969 (Devanāgarī script)

♦

Saṁhitā Support	7	Venkatacharya	266
Historical Order	2/04	Apte	253
Shlokas	3551	Krishnamacharya	204
No. of Chapters	37	Schrader	195

Remarks ♦ Sanatkumāra Saṁhitā, published by Narayan Press, Calcutta in 1890, gives an account of a dialogue between Sanatkumāra and Pulastya, describing at length the worship of Kṛṣna. It is, however, a Vaiṣṇava scripture, and can not be classified as a Pāñcarātra Saṁhitā because one can't find any traces of Pāñcarātra content in it. Besides this, in the serial no. 60 of Todalottara Tantra, an extract from Sarvollāsatantra of Śaivāgama and serial no 60 of Vishnukrantā of Mahāsiddhisara Tantra refers to Sanatkumāra of Śāivāgam. This is also not a Pāñcarātra Saṁhitā.

♦ कलकत्ता 'नारायण प्रेस' इत्यस्मात् १८९०ईशवीयाब्दे प्रकाशितायां सनत्कुमारसंहितायां सनत्कुमार-पुलस्त्ययोः संवादोऽस्ति। अत्राऽधिकतः श्रीकृष्णपूजा वर्णिता, इयं वैष्णवग्रन्थरूपाऽस्ति, पाञ्चरात्रिकलक्षणरहितत्वात् पाञ्चरात्रिकचिह्नरहितत्वाच्च। एतदतिरिक्तं शैवागमस्य सर्वोल्लासतन्त्रे उद्धृतं तोडलोत्तरतन्त्रमनुसृत्य प्राप्तायां सूचौ षष्टितमे (६०)क्रमाङ्के, तथा च महासिद्धिसारतन्त्रस्य विष्णुक्रान्तासूचावपि षष्टितमे (६०) क्रमाङ्के 'सनत्कुमार' इति नाम प्राप्यते तत्खलु शैवागमस्य तन्त्रमिति।

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34 सात्वतसंहिता-१ **SĀTVATA-SAṀHITĀ-1**

Status ♦ Complete

1. Editor :- P.B. Anantācārya
   Publisher : Sudarśana Press, Conjeevaram, 1902 (Devanāgarī script)
2. Editor : Vrajavallabha Dwivedi
   Publisher : Sampurnanand Sanskrit University, Varanasi, 1982 (Devanāgarī script)

Saṁhitā Support	8	Venkatacharya	271
Historical Order	1/01	Apte	256
Shlokas	3490½	Krishnamacharya	208
No. of Chapters	25	Schrader	198

Remarks ♦ There is also another book by the name of 'Sātvata Tantram' that is based on the Śrīmad Bhāgawata. It is not Pāñcarātra-related but a Vaiṣṇava Saṁhitā . The prologue mentions it to be different from Sātvata Saṁhitā and is the source of Śrīmad Bhāgawatam. It was published in 1934 by the Chaukhambha Sanskrit Series publishers.

♦ 'सात्वततन्त्र' नाम्ना ग्रन्थान्तरं प्राप्यते। यत्खलु श्रीमद्भागवतपुराणमुपजीव्य विरचितमिति ग्रन्थावलोकनेन विज्ञायते। तत्र पुष्पिकादिषु पाञ्चरात्रिकं चिह्नं नास्ति। इदं वैष्णवतन्त्रमवश्यमस्ति। पूर्वभूमिकायां सात्वतसंहितातो भिन्नं श्रीमद्भागवतपुराणस्य मूलमिति निरूपितम्। 'चौखम्बा संस्कृत सीरीज़' इत्यस्याः प्रकाशनसंस्थायाः १९३४ ईशवीयाब्दे मुद्रितम्।

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35 हयशीर्षसंहिता **HAYAŚĪRṢA-SAṀHITĀ**

Status ♦ Incomplete

1. Editor : Bhuban Mohan Sāṅkhyatīrtha, published at Varendra Research Institute, Rajshahi (East Bengal / East Pakistan / Bangladesh).
Ādi-Kāṇda, Vol. One, 1952
Ādi-Kāṇda, Vol. Two 1956

Saṁhitā Support	3	Venkatacharya	283 ?
Historical Order	5	Apte	271
Shlokas	1380½	Krishnamacharya	
No. of Chapters	44	Schrader	206

Remarks ♦ Venkatacārya refers this saṁhitā by the name of 'Hayaśīrṣa Tantram'. It is published with the title of 'Hayaśīrṣa Pāñcarātram', and is known by that name. The manuscript of 'Hayaśīrṣa Saṁhitā' at the Adyar Library does not pertain to Pāñcarātra, but it is about mantra śāstra.

♦ प्रकाशितेयं पाञ्चरात्रिकसंहिता'हयशीर्षपञ्चरात्र'नाम्ना तेनैव नाम्ना प्रसिद्धा च। वेङ्कटाचार्यसूचौ 'हयशीर्षतन्त्रम्' इति। मद्रास अड्यार लाईब्रेरीमध्ये 'हयशीर्षसंहिता' इति नाम्ना हस्तलिखिता संहिता प्राप्यते सा पाञ्चरात्रिकी नास्ति, मन्त्रशास्त्रस्याऽस्ति।

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Unpublished Saṁhitās

36 **अगस्त्यसंहिता-२** **AGASTYA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source-1 MD 5191, Telugu on leaf, "Agastya-Saṁhitā," chs. 1-6; MT 2996, Grantha on paper, "Prāyaścittapaṭala," chs. 9-11.

Source-2 MT 2856, Telugu on leaf, "Pūjāsaṅgraha."

Also available: MT 2996, Grantha on paper, Prāyaścittapaṭala," in a significantly different version, where elsewhere this same lengthy chapter is called "Nityanaimittikaprayaścitta."

♦			
Saṁhitā Support	5	Venkatacharya	001
Historical Order	2/07/5	Apte	
Shlokas	1245	Krishnamacharya	001
No. of Chapters	12	Schrader	001?

Remarks ♦ Schrader mentions both 'Agastya' and 'Āgastya'. Agastya's name is associated with Ayurvedic medicine, Mantra, Āgama, Tamil grammar and other scriptures. The subject matter, discussion, number of chapters and ślolaks in Agastya Saṁhitā-2 are different from Agastya Saṁhitā-1. The Agastya Saṁhitā-1 is in consonance with the Pā ñcarātra tradition.

♦ श्रेडरसूचावीयं संहिता 'अगस्त्य' 'आगस्त्य' इत्युभयनाम्ना प्राप्यते । 'अगस्त्य' इति नामधेयं वैद्यक - मन्त्र - आगम - तमिलव्याकरणादिषु बहुषु शास्त्रेषु संयुक्तम् । अगस्त्यसंहिता-१ इत्यतः प्राचीना, विशेषतः पाञ्चरात्रिकपरम्परायाः अनुरूपा च।

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37 **अनन्ताख्यसंहिता** **ANANTĀKHYA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 KSV 60/587. Also available: Printed "Utsavasaṅgraha," 117-118,148-149.

Source-2 MT 3286, Telugu on paper, "Utsavasaṅgraha," pp. 198-204. Also available: KSV Tirupati 587.

Source-3 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 640-646, 396-406. Available: KSV Tirupati 587.

Source-4 Printed "Utsavasaṅgraha," pp. 171,148-149.

♦			
Saṁhitā Support	3	Venkatacharya	006?
Historical Order	2/07/8	Apte	004?
Shlokas	203	Krishnamacharya	006?
No. of Chapters	6	Schrader	006?

Remarks ♦ Venkatacharya mentions it as 'Ananta Saṁhitā.' Apte describes it as 'Ananta'. Krishnamacharya mentions it as 'Ananta Saṁhitā.' Schrader's list shows both 'Ananta' and Ānanta', and his remark also mentions 'Anantākhya'.

♦ वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'अनन्तसंहिता', आप्टेसूचौ 'अनन्त', श्रेडरसूचौ 'अनन्त' 'आनन्त' इत्युभयं सूचनायां(रीमार्कमध्ये) 'अनन्ताख्य' इति च दृश्यते।

. . . .

38	अनिरुद्धसंहिता-२		ANIRUDDHA-SAṀHITĀ-2	
Status:	♦ Incomplete Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.1/277			
	♦ Saṁhitā Support	1	Venkatacharya	007
	Historical Order	3/05	Apte	005
	Shlokas	5?	Krishnamacharya	007
	No. of Chapters	1	Schrader	008

Remarks ♦ The ślokas for the ceremony of 'Kaiśikotsva' (Kauśikotsva'?) are completely different from those in Aniruddha Saṁhitā-1. In the published Utsavasaṅgraha in reference to 'Pārmeswar Saṁhitā' (p.77), 'Kauśikapurāṇaśrvaṇavidhi' is described. Presuming its similarity with such festivals, the number of ślokas are mentioned here. Reference to the original work will give the exact idea.

♦ निरुक्तसंहिता अनिरुद्धसंहिता-१ इत्यतो कैशिकोत्सव-(कौशिकोत्सव?)रूपा भिन्ना। प्रकाशितोत्सवसङ्ग्रहे कौशिकपुराणश्रवणविधिः पारमेश्वरसंहितानाम्ना दर्शितः। प्रायः तेन सह साम्यमस्ति न वेति संशोधनस्य विषयः। अत्र तेन सह साम्यं विज्ञाय तदाधारेण श्लोकसङ्ख्या निर्दिष्टा। मूलग्रन्थस्य प्राप्तौ सति यथार्थतया ज्ञातुं शक्यते।

. . . .

39	आनन्दसंहिता		ĀNANDA-SAṀHITĀ	
Status:	♦ Incomplete Source-1 Vedānta Deśika, Stotraratnabhāṣya, pp.90, Devanāgarī script Source-2 Vedānta Deśika, Saccaritrarakṣā, pp.140, Devanāgarī script			
	♦ Saṁhitā Support	6	Venkatacharya	014?
	Historical Order	3/08	Apte	012
	Shlokas	3	Krishnamacharya	012
	No. of Chapters	?	Schrader	014

Remarks ♦ Venkatacharya mentions it as 'Ānanda Tantram'.

♦ वेङ्कटाचार्यसूचौ 'आनन्दतन्त्रम्' इति।

. . . .

40	ईश्वरसंहिता - २ (नृसिंहकल्पः)		ĪŚVARA-SAṀHITĀ - 2 (NṚSIṀHAKALPA)	
Status:	♦ Incomplete Source : OIB ms. 7967, Grantha on leaf.			
	♦ Saṁhitā Support	9	Venkatacharya	017
	Historical Order	4/05	Apte	016
	Shlokas	640½	Krishnamacharya	013
	No. of Chapters	14	Schrader	017

Remarks ♦ The reason for the Saṁhitā's difference from Iśvara Saṁhitā 1, 3 and 4 is given in Iśvara Saṁhitā -3.

♦ ईश्वरसंहिता १,२,३,४, इति चतसृणां संहितानां भेदहेतुः ईश्वरसंहिता-३ इत्यत्र दर्शितः

. . . .

41	ईश्वरसंहिता-३	ĪŚVARA - SAṀHITĀ-3

Status: ♦ Incomplete

Source: Printed "Utsavasaṅgraha," pp. 62-67.

Saṁhitā Support	9	Venkatacharya	017
Historical Order	3/08	Apte	016
Shlokas	57½	Krishnamacharya	013
No. of Chapters	1	Schrader	017

Remarks ♦ There are four types of Iśvara Saṁhitās. The reason for this variety is the difference in the conversations and to a certain extent the subject-matter. The different conversations are as follows :-

Iśvara Saṁhitā-1: conversation between Ṛṣi and Nārada,
Iśvara Saṁhitā-2: conversation between Pārvati and Śiva,
Iśvara Saṁhitā-3: conversation between Ṛṣi and Bhagawān,
Iśvara Saṁhitā-4: conversation between Brahmā and Bhagawān.

♦ ईश्वरसंहितायाश्चत्वारो भेदा: प्राप्यन्ते। तस्य कारणं संवादभेद:,अमुकांशे विषयभेदश्च।
चतसृणां संवादा अधस्तान्निर्दिश्यन्ते।
ईश्वरसंहिता-१, ऋषि-नारदसंवाद:।
ईश्वरसंहिता-२, पार्वती-शिवसंवाद:।
ईश्वरसंहिता-३, ऋषि-भगवत्संवाद:।
ईश्वरसंहिता-४, चतुर्मुख-भगवत्संवाद:।

. . . .

42	ईश्वरसंहिता-४	ĪŚVARA-SAṀHITĀ-4

Status: ♦ Incomplete

Source: Adyar TR 575, Devanāgarī on paper, "Prāyaścittasaṅgraha," pp. 137-143

Saṁhitā Support	9	Venkatacharya	017
Historical Order	3/08	Apte	016
Shlokas	43½	Krishnamacharya	013
No. of Chapters	1	Schrader	017

Remarks ♦ The reason for the difference of this Saṁhitā from 'Iśvara Saṁhitā' 1, 2 and 3, is given in 'Iśvara Saṁhitā -3.

♦ ईश्वरसंहिता १,२,३,४, इति चतसृणां संहितानां भेदहेतु: ईश्वरसंहिता-३ इत्यत्र प्रदर्शित:।

. . . .

43	उपेन्द्रसंहिता	UPENDRA-SAṀHITĀ

Status: ♦ Incomplete

Source: MD 5209, Grantha on leaf.

Also available: MD 5210, Grantha on leaf; MT 5674, Devanāgarī on paper.

Saṁhitā Support	1	Venkatacharya	022
Historical Order	4/05	Apte	019?
Shlokas	523	Krishnamacharya	015
No. of Chapters	10	Schrader	020?

Remarks ♦ Apte and Schrader mention both 'Upendra' and 'Aupendra'.

♦ आप्टेसूचौ श्रेडरसूचौ च 'उपेन्द्र' 'औपेन्द्र' इत्युभयमस्ति।

. . . .

44 **उमासंहिता** **UMĀ-SAṀHITĀ**

Status: ♦ Incomplete

Source: YSS 9/24A Telugu on paper.

♦ Saṁhitā Support		Venkatacharya	
Historical Order		Apte	20
Shlokas		Krishnamacharya	16
No. of Chapters		Schrader	

. . . .

45 **औपगायनसंहिता** **AUPAGĀYANA-SAṀHITĀ**

Status: ♦ Incomplete

Source: YSS 13/27 Telugu on paper.

♦ Saṁhitā Support	2	Venkatacharya	027
Historical Order		Apte	025
Shlokas		Krishnamacharya	020
No. of Chapters		Schrader	022

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46 **कण्वसंहिता** **KAṆVA-SAṀHITĀ**

Status: ♦ Incomplete

Source: YSS 10/28 Telugu on paper.

♦ Saṁhitā Support	2	Venkatacharya	
Historical Order		Apte	026
Shlokas		Krishnamacharya	021
No. of Chapters		Schrader	024?

Remarks ♦ Schrader mentions both 'Kaṇva' and 'Kāṇva'.

♦ श्रेडरसूचौ 'कण्व' 'काण्व' इत्युभयं निर्दिष्टम्।

. . . .

47 **कपिञ्जलसंहिता- २** **KAPIÑJALA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source-1 Adyar TR 575, Devanāgarī on paper, "Prāyścittasaṅgraha," pp. 209-212.

♦ Saṁhitā Support	3	Venkatacharya	031
Historical Order	4/01	Apte	028
Shlokas	44	Krishnamacharya	022
No. of Chapters	2	Schrader	025

Remarks ♦ Kapiñjala Saṁhitā-1 includes the dialogue between Kaśyapa and Kapiñjala. Kapiñjala Saṁhitā-2 gives a description of dialogue between Kapiñjala and Śri Bhagawān. Both the Saṁhitās differ in their content and style. In Kapiñjala Saṁhitā-1, the chapter on prāyaścitta rites is 31, but in the present Saṁhitā it is 30.

- कपिञ्जलसंहिता-१ इत्यत्र कश्यप-कपिञ्जलसंवादोऽस्ति। प्रस्तुतसंहिताखण्डे कपिञ्जल-श्रीभगवतश्च संवादोऽस्ति। विषयवस्तु-भाषाशैल्याद्यवलोकनेनापीयं सर्वथा भिन्ना प्रतिभाति। कपिञ्जलसंहिता-१ इत्यत्र ३१ तमोऽध्यायः प्रायश्चित्तविधेरस्ति, तर्हि कपिञ्जलसंहिता-२ इत्यत्र ३० तमोऽध्यायः प्रायश्चित्तविधेरस्ति।

. . . .

48 **कपिञ्जलसंहिता-३** **KAPIÑJALA-SAṀHITĀ-3**

Status: ♦ Incomplete

Source-1 Adyar TR 575, Devanāgarī on paper, "Prāyaścittasaṅgraha," pp. 212-217.

Source-2 Adyar TR 569, Devanāgarī on paper "Utsavasaṅgraha," Vol.III pp. 131-133

♦ Saṁhitā Support	3	Venkatacharya	031
Historical Order	4/01	Apte	028
Shlokas	33½	Krishnamacharya	022
No. of Chapters	2	Schrader	025

Remarks ♦ Kapiñjala Saṁhitā-3 is different from Kapiñjala Saṁhitā-2, because Pavitrāropaṇa described in Kapiñjala Saṁhitā-3 is differant from Kapiñjala Saṁhitā-1. Their dialogues also differ. Hence, it is different from Kapiñjala Saṁhitā-2.

- कपिञ्जलसंहिता-२ इत्यतो भेदे संवाद एव कारणम्। कपिञ्जलसंहिता-१ इत्यतो भेदे विषयश्च हेतुः।

. . . .

49 **कपिलसंहिता** **KAPILA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 ASB 4157, Udiya on leaf,

Source-2 ASB 4158, Devanāgarī on paper.

Source-3 YSS 15/33 Telugu on paper.,

♦ Saṁhitā Support	3	Venkatacharya	
Historical Order	5	Apte	027
Shlokas	960	Krishnamacharya	023
No. of Chapters	21	Schrader	

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50 **(श्री)कालोत्तरसंहिता** **(ŚRĪ) KĀLOTTARA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Sudarśana Suri, Śrutaprakāśikā-2/2/44, pp.333.

Source-2 YSS 16/34 Telugu on paper.

Source-3 Vedānta Deśika, Pāñcarātrarakṣā, pp.293,294,303-305, Devanāgarī script.

♦ Saṁhitā Support		Venkatacharya	
Historical Order	3/05	Apte	
Shlokas	4½	Krishnamacharya	220?
No. of Chapters	?	Schrader	

Remarks	♦	Krishnamacharya mentions it as 'Kālottara Saṁhitā'.
	♦	कृष्णमाचार्यसूचौ 'कालोत्तरसंहिता' इत्यस्ति।

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51 काश्यपोत्तरसंहिता KĀŚYAPOTTARA-SAṀHITĀ

Status: ♦ Incomplete

Source: MD 5215, Grantha on leaf, Chs. 18-31; MD 5216, Grantha on leaf, Ch.32.
Also available : MD 5217 Grantha on leaf (Chs. 19-29); and MD 5218, Grantha on leaf (Ch. 19 only).

♦ Saṁhitā Support	0	Venkatacharya	
Historical Order	4/05	Apte	
Shlokas	1174	Krishnamacharya	
No. of Chapters	16	Schrader	212

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52 खगप्रश्नसंहिता KHAGAPRAŚNA-SAṀHITĀ

Status: ♦ Incomplete

Source-1 MT 3286, Telugu on paper, "Utsavasamgrha," pp. 184-192.
Also available: MT 6469, Grantha on leaf, "Khagapraśna Saṁhitā."

Source-2 Smith's Āgama Collection, Grantha on leaf, "Prāyaścittasaṅgraha."
Also available: KSV Tirupati 64/591.

♦ Saṁhitā Support	0	Venkatacharya	
Historical Order	3/08	Apte	044
Shlokas	124	Krishnamacharya	
No. of Chapters	2	Schrader	

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53 खगेन्द्रसंहिता KHAGENDRA-SAṀHITĀ

Status: ♦ Incomplete

Source: MGOML R3257

♦ Saṁhitā Support	0	Venkatacharya	
Historical Order	4/08	Apte	045
Shlokas	34	Krishnamacharya	
No. of Chapters	1	Schrader	

Remarks ♦ The handwritten manuscript has the title: Pāñcrātrāgama. However, only its chapter 18 has been found and that chapter is the 18th chapter of 'Vihagendra Saṁhitā'. Presumably the remaining chapters are also from Vihagendra Saṁhitā. The matter deserves serious consideration by research scholars.

♦ प्रस्तुतसंहिताखण्डः पाञ्चरात्रागमनाम्ना प्राप्यते, अत्र केवलमष्टादशोऽध्याय एवाऽस्ति। स चाध्यायः विहगेन्द्रसंहिताया अस्ति। अत्र संशोधकैर्विचारणीयम्।

54	खगेश्वरसंहिता		**KHAGEŚVARA-SAṀHITĀ**	
Status:	♦ Incomplete			
	Source: MT 3286, Telugu on paper, "Utsavasaṅgraha,"			
	♦ Saṁhitā Support		Venkatacharya	
	Historical Order	3/08	Apte	
	Shlokas	34	Krishnamacharya	
	No. of Chapters	1	Schrader	037

55	गजेन्द्रसंहिता		**GAJENDRA-SAṀHITĀ**	
Status:	♦ Incomplete			
	Source: YSS 77/45 Telugu on paper			
	♦ Saṁhitā Support	3	Venkatacharya	051
	Historical Order		Apte	
	Shlokas		Krishnamacharya	034
	No. of Chapters		Schrader	

56	गर्गसंहिता		**GARGA-SAṀHITĀ**	
Status:	♦ Incomplete			
	Source: OIB 6992, Grantha on paper.			
	♦ Saṁhitā Support		Venkatacharya	
	Historical Order	2/05	Apte	
	Shlokas	370	Krishnamacharya	
	No. of Chapters	24	Schrader	

57	गोविन्दसंहिता		**GOVINDA-SAṀHITĀ**	
Status:	♦ Incomplete			
	Source: YSS 19/50 kanada on paper			
	♦ Saṁhitā Support	1	Venkatacharya	057
	Historical Order		Apte	053
	Shlokas		Krishnamacharya	041
	No. of Chapters		Schrader	043

58	गौतमसंहिता		**GAUTAMA-SAṀHITĀ**	
Status:	♦ Incomplete			
	Source: KSV Tirupati 65/592.			
	♦ Saṁhitā Support	3	Venkatacharya	058
	Historical Order	3/08	Apte	
	Shlokas	106	Krishnamacharya	
	No. of Chapters	1	Schrader	044

59 **चित्रशिखण्डिसंहिता** **CITRAŚIKHAṆḌI-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper, Vol. Ill, "Utsavasaṅgraha," pp. 51-64, 79-94, 210-214, 189-190, 205.

Source-2 KSV Tirupati 49/576, pp. 8-9.

Saṁhitā Support	1	Venkatacharya	062
Historical Order	3/06	Apte	057
Shlokas	298	Krishnamacharya	221
No. of Chapters	6	Schrader	

. . . .

60 **जयाख्यसंहिता-२** **JAYĀKHYA-SAṀHITĀ-2**

Status: ♦ Incomplete

♦ Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.2,1160 -1161.

♦

Saṁhitā Support	6	Venkatacharya	064
Historical Order	3/08	Apte	060
Shlokas	17	Krishnamacharya	045
No. of Chapters	1	Schrader	048

Remarks ♦ According to the source mentioned in Utsavasaṅgraha, the present saṁhitā is totally different from Jayākhya Saṁhitā-1. The ślokas portray the language of the period, when the Pāñcarātra tradition was firmly established. Jayākhya Saṁhitā-1, mentioned in Ratnatraya, does not give such an exhaustive description of Balipīṭh.

♦ प्रस्तुतसंहिताखण्ड: रत्नत्रयान्तर्गतजयाख्यसंहितातो भिन्नोऽर्वाचीनश्च। अत्र पाञ्चरात्रिकपरम्पराया: पक्वदशा बलिपीठादिवर्णिनाऽनुभूयते।

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61 **जयोत्तरसंहिता** **JAYOTTARA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper. Vol. Ill, "Utsavasaṅgraha" pp. 327-331, 392-396

Source-2 MT 3286, Telugu on paper, "Utsavasaṅgraha," pp. 180-182

Source-3 MT 2856, Telugu on leaf, "Pūjāsaṅgraha"

♦

Saṁhitā Support	5	Venkatacharya	065
Historical Order	3/08	Apte	061
Shlokas	83½	Krishnamacharya	046
No. of Chapters	4	Schrader	049

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62 **ज्ञानार्णवसंहिता** **JÑĀNĀRṆAVA-SAṀHITĀ**

Status: ♦ Complete

Source: MGOML. R. 1278

♦	Saṁhitā Support	1	Venkatacharya	070
	Historical Order	5	Apte	66?
	Shlokas	?	Krishnamacharya	50
	No. of Chapters	?	Schrader	52?

Remarks ♦ The (handwriten) manuscript is divided into paricchedas (chapters), is a Vaiṣṇava scripture. The study of its contents and style reveals that it does not appear to be a Pāñcarātra scripture. Apte and Schrader show it as both 'Jñānarṇava' and 'Jñānasāgara.' Śāktatantras, Śaivāgamas and Jaināgamas also have texts with the title of Jñānarṇava Tantra. Pāñcarātra's Jñānarṇava Tantra deserves a deeper study.

♦ अयं परिच्छेदेन विभक्तो वैष्णवग्रन्थः। ग्रन्थकर्ता अभयप्रदराज इति, तत्पिता च रङ्गराजयज्वा इति। विषयशैल्यादिनिरीक्षणेनायं ग्रन्थः पाञ्चरात्रिको नैव प्रतिभाति। आप्टेसूचौ श्रेडरसूचौ च 'ज्ञानार्णव' 'ज्ञानसागर' इत्युभयमस्ति। ज्ञानार्णवतन्त्रनाम्ना शाक्त-शैव-जैनागमेष्वपि ग्रन्थाः सन्ति। पाञ्चरात्रिको ज्ञानार्णवसंहितात्मको ग्रन्थः परिशीलनीयः।

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63 **तन्त्रतिलकसंहिता** **TANTRATILAKA-SAṀHITĀ**

Status: ♦ Incomplete

Source: YSS 26/62 Telugu on paper.

♦	Saṁhitā Support	Venkatacharya
	Historical Order	Apte
	Shlokas	Krishnamacharya
	No. of Chapters	Schrader

. . . .

64 **त्रयशतोत्तरसंहिता** **TRAYAŚATOTTARA-SAṀHITĀ**

Status: ♦ Incomplete

Source: YSS 28/63 Telugu on paper.

♦	Saṁhitā Support	Venkatacharya
	Historical Order	Apte
	Shlokas	Krishnamacharya
	No. of Chapters	Schrader

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65 **दूर्वाससंहिता** **DŪRVĀSA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 KSV Tirupati 69/596, pp. 1-22.

Source-2 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 514-553.

♦	Saṁhitā Support	4	Venkatacharya	
	Historical Order	4/08	Apte	081?
	Shlokas	162	Krishnamacharya	062?
	No. of Chapters	1	Schrader	065?

Remarks ♦ There are two handwritten manuscripts: Dūrvasa Saṁhitā and Durvāsa Saṁhitā. Manuscript in Source- 1 is named 'Dūrvāsa Saṁhitā' and manuscript in Source-2 is titled 'Durvāsa Saṁhitā'. Apte shows it as 'Durvāsa, and Krishnamacharya also mentions it as 'Durvāsaḥ Saṁhitā', Schrader mentions both 'Durāasasa' and 'Daurvāsasa'.

♦ 'दूर्वाससंहिता' 'दुर्वाससंहिता' चेत्युभयनाम्ना हस्तप्रतखण्डाः प्राप्यन्ते। उपरिनिर्दिष्टे प्रथमखण्डमूले 'दूर्वाससंहिता' द्वितीयखण्डमूले 'दुर्वाससंहिता' इति। आप्टेसूचौ 'दुर्वास', कृष्णमाचार्यसूचौ 'दुर्वासःसंहिता', श्रेडरसूचौ 'दुर्वासस्' 'दौर्वासस' इत्युभयमस्ति।

. . . .

66 **नरसिंहपाद्मसंहिता** **NARASIṀHAPĀDMA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.3, pp.17.

♦

Saṁhitā Support		Venkatacharya	
Historical Order	4/08	Apte	
Shlokas	1	Krishnamacharya	
No. of Chapters	?	Schrader	

. . . .

67 **नलकूबरसंहिता** **NALAKŪBARA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 MT 3286, Telugu on paper, "Utsavasaṅgraha," pp. 193-197, 438.(1 śl. only), 450. (1 śl. only)

Source-2 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 210-214.

Source-3 Smith's Āgama Collection, "Prāyścittasaṅgraha," Grantha on leaf, pp. 32-34. Also available: another version of this chapter is reported available in a private collection at Śrīvaikuntham.

♦

Saṁhitā Support	7	Venkatacharya	091
Historical Order	4/05	Apte	087
Shlokas	105	Krishnamacharya	066
No. of Chapters	3	Schrader	069?

Remarks ♦ Schrader shows it as 'Nala (Nāla) Kūbara'.

♦ श्रेडरसूचौ 'नल(नाल)कूबर' इति।

. . . .

68 **नारदसंहिता** **NĀRADA-SAṀHITĀ**

Status: ♦ Incomplete

Source: MT 2856, Telugu on leaf, "Pujāsaṅgraha."
Also available: another version of this passage is reported in a private collection in Śrīvaikuntham.

♦

Saṁhitā Support	3	Venkatacharya	092
Historical Order	2/07/1	Apte	
Shlokas	15½	Krishnamacharya	
No. of Chapters	1	Schrader	070?

Remarks ♦ Śchrader mentions both 'Nārada' and 'Nāradīya'.

♦ श्रेडरसूचौ 'नारद' 'नारदीय' इत्युभयमस्ति।

. . . .

69 **नारदीयसंहिता-२** **NĀRADĪYA-SAṀHITĀ-2**

Status: ♦ Incomplete

Soruce-1 MT 3257 Telugu on paper "Pāñcarātrāgama," pp.413-418.

Source-2 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol.II pp.1203, Vol.III, 134,207

♦ Saṁhitā Support	10	Venkatacharya	093
Historical Order	3/08	Apte	090
Shlokas	70½	Krishnamacharya	067
No. of Chapters	4	Schrader	070 ?

Remarks ♦ Schrader mentions both 'Nārada' and 'Nāradīya'. Nāradīya Saṁhitā forms a part of Dharma Śāstra and Jyotiśa Śāsra (Astrology). But it is differnt from Pāñcarātra Saṁhitā. Astrology's Nārdīya Saṁhitā was published in 1878 and 1905 by Kashi Sanskrit Press,Banaras. Dharma Śastra's Nāradīya Saṁhitā was published in 1915 from Calautta. Further in Śaivāgam's Mahāsiddhisāra Tantra sr. no. 23 of Rathakrantā refers to Nārdīya, that pertains to Śaivāgama. Schrader mentions both 'Nārada' and 'Nāradīya'. Schrader mentions both 'Nārada' and 'Nāradīya'. The dialogue in the present saṁhitā is differant from that in 'Nāradīya' Saṁhitā-1. In 'Nāradīya Saṁhitā-1', the dialogue is between Gautama and Nārada, but in 'Nāradīya Saṁhitā-2', the dialogue is between Nārada and Saṅkarṣaṇa.

♦ श्रेडरसूचौ 'नारद' 'नारदीय' इत्युभयं प्राप्यते । ज्योतिषशास्त्रस्य धर्मशास्त्रस्य शैवागमस्य च 'नारदीयसंहिताः'पाञ्चरात्रिकसंहितातो भिन्नाः प्राप्यन्ते। तासु ज्योतिषशास्त्रस्य नारदीयसंहिता १८७८ तथा १९०५ ईशवीयाब्दे 'काशी संस्कृत प्रेस' बनारसतः प्रकाशिता। धर्मशास्त्रस्य नारदीयसंहिता १९१५ ईशवीयाब्दे कलकत्तातः प्रकाशिता। शैवागमस्य महासिद्धिसारतन्त्रस्य रथक्रान्तासूचौ २३ तमे क्रमाङ्के 'नारदीय इति नाम प्राप्यते। नारदीयसंहिता-१ इत्यतो निरुक्तसंहिता सर्वथा भिन्नाऽस्ति। यतो हि प्रथमायां गौतम-नारदयोः संवादोऽस्ति निरुक्तसंहितायाञ्च नारद-सङ्कर्षणसंवादो विलोक्यते।

. . . .

70 **नारदीयसंहिता-३** **NĀRADĪYA-SAṀHITĀ-3**

Status: ♦ Incomplete

Source : Adyar TR 575, Devanāgarī on paper, "Prāyaścittasaṅgraha," pp. 92-100

♦ Saṁhitā Support	10	Venkatacharya	093
Historical Order	3/08	Apte	090
Shlokas	58	Krishnamacharya	067
No. of Chapters	1	Schrader	070 ?

Remarks ♦ Schrader mentions both 'Nārada' and 'Nāradīya'. Nāradīya Saṁhitā forms a part of Dharma Śāstra and Jyotiśa Śāsra (Astrology). But it is differnt from Pāñcarātra Saṁhitā. Astrology's Nārdīya Saṁhitā was published in 1878 and 1905 by Kashi Sanskrit press, Banaras. Dharma

Śastra's Nāradīya Saṁhitā was published in 1915 from Calautta. Further, in Śaivāgam's Mahāsiddhisāra Tantra serial no. 23 of Rathakrantā refers to Nārdīya, that pertains to Śaivagāma. Schrader mentions both 'Nārada' and 'Nāradīya'. The present saṁhitā is completely different from 'Naradīya Saṁhitā-1 and 'Naradīya Saṁhitā-2 . The former is divided into 'patalas'(chapters). But the later two are divided into adhyāyas (chapters).

- श्रेडरसूचौ 'नारद' 'नारदीय' इत्युभयं प्राप्यते । ज्योतिषशास्त्रस्य धर्मशास्त्रस्य शैवागमस्य च 'नारदीय संहिताः' पाञ्चरात्रिकसंहितातो भिन्नाः प्राप्यन्ते। तासु ज्योतिषशास्त्रस्य नारदीयसंहिता १८७८ तथा १९०५ ईशवीयाब्दे 'काशी संस्कृत प्रेस' बनारसतः प्रकाशिता। धर्मशास्त्रस्य नारदीयसंहिता १९१५ ईशवीयाब्दे कलकत्तातः प्रकाशिता। शैवागमस्य महासिद्धिसरतन्त्रस्य रथक्रान्तासूचौ २३ तमे क्रमाङ्के 'नारदीय इति नाम प्राप्यते। नारदीयसंहिता प्रथमा तथा द्वितीया तृतीयातः सर्वथा भिन्ने स्तः। यतो हीयं पटलेषु विभक्ता। पूर्वे चाध्यायेषु विभक्ते इति।

. . . .

71 नारसिंहसंहिता NĀRASIṀHA-SAṀHITĀ

Status: ♦ Incomplete

Source: Not noted on transcription, but probably taken from MT 3743, Grantha on paper, "Prāyaścittasaṅgraha," pp. 1-7
Also available: KSV Tirupati

Saṁhitā Support	6	Venkatacharya	095?
Historical Order	3/08	Apte	091?
Shlokas	73	Krishnamacharya	069
No. of Chapters	1	Schrader	071?

Remarks ♦ Venkatacharya's list at sr.no.95 shows 'Nārsiṁha Saṁhitā' and at sr.no.96 'Nārasiṁhākhya Tantram'. Apte mention it as 'Narasiṁha'. Schader enlists it as 'Nāra (Nṛ siṁha.

- वेङ्कटाचार्यसूचौ ९५ तमे क्रमाङ्के 'नारसिंहसंहिता', ९६ तमे क्रमाङ्के 'नारसिंहाख्यतन्त्रम्' इति निर्दिष्टम्। आप्टेसूचौ 'नरसिंह', श्रेडरसूचौ 'नार(नृ)सिंह' इत्यस्ति।

. . . .

72 नारायणसंहिता-२ NĀRĀYAṆA-SAṀHITĀ-2

Status: ♦ Incomplete

Source-1 KSV Tirupati 579, pp. 4-25, 38-42, 62-63, 148-159,
Source-2 Smith's Āgama Collection, Grantha on leaf, "Prāyścittasaṅgraha."
Source-3 Printed "Utsavasaṅgraha," pp. 118-126.
Source-4 Printed "Utsavasaṅgraha," pp. 81-82, 113-115.
Also available KSV Tirupati 579, pp. 66 ff.
Source-5 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 633-639.
Source-6 MT 2856, Telugu on leaf, "Pujāsaṅgraha."
Also avilable: MT 2996, "Prāyaścittapaṭala" and KSV Tirupati
Source-7 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"pp. 199-200.
Source-8 MT 3286, Telugu on paper, "Utsavasaṅgraha," pp. 434-436.'

	Saṁhitā Support	5	Venkatacharya	098
	Historical Order	5	Apte	093
	Shlokas	623	Krishnamacharya	070?
	No. of Chapters	14	Schrader	072?

Remarks ♦ Schrader mentions both 'Nārāyaṇa' and 'Nārāyaṇīya'. Krishnamcharya mentions 'Nārāyaṇa Tantram'. The style of the available fragments of this saṁhitā is different from that of the published Śrīmanna Nārāyaṇa Saṁhitā-1. Nārayaṇa Saṁhitā-1 mainly deals with yajna-mantra and the rewards of mantra. However, the fragments of the present saṁhitā predominantly are on the rites of worship.

♦ कृष्णमाचार्यसूचौ 'नारायणतन्त्रम्' इति प्राप्यते। श्रेडरसूचौ 'नारायण' 'नारायणीय' इति नामद्वयं प्राप्यते। 'श्रीमन्नारायणसंहिता'नाम्ना प्रकाशिता नारायणसंहिता-१ इति । सा च निरुक्तसंहिताखण्डत: सर्वथा भिन्नरीत्या निर्मिता। तत्र प्राय: यज्ञ-मन्त्र-सिद्ध्यादिकं विशेषतो वर्णितम् । निरुक्तसंहिताखण्डेषु पूजाविधेरर्चनायाश्च प्राधान्यम् अस्ति।

. . . .

73 पञ्चप्रश्नसंहिता PAÑCAPRAŚNA-SAṀHITĀ

Status: ♦ Complete

Source: A conflation of MT 5197, Grantha on paper, with MT 5242, Devanāgarī on paper.

	Saṁhitā Support	5	Venkatacharya	103
	Historical Order	4/05	Apte	102
	Shlokas	760	Krishnamacharya	073
	No. of Chapters	10	Schrader	075

. . . .

74 पद्मनाभसंहिता PADMANĀBHA-SAṀHITĀ

Status: ♦ Incomplete

Source: YSS 39/78A Telugu on paper.

	Saṁhitā Support	1	Venkatacharya	104
	Historical Order		Apte	096
	Shlokas		Krishnamacharya	074
	No. of Chapters		Schrader	076

. . . .

75 पद्मोद्भवसंहिता PADMODBHAVA-SAṀHITĀ

Status: ♦ Incomplete

Source-1 KSV Tirupati 54/581.

Also available: MT 3743, Grantha on paper, "Prāyścittasaṅgraha," in which is ch. 18 claims to be "Ch. 25" of Padmodbhava Saṃhita on "Samprokṣaṇa-vidhi."

Source-2 Yāmunācārya, Āgamaprāmāṇyam, p.164, Devanāgarī script

♦ शैवागमस्य २८ क्रमाङ्के रौरवागमान्तर्गतं 'पाद्मतन्त्रं' प्राप्यते न तत्खलु पाञ्चरात्रिकम्। निरुक्तसंहिता पाद्मसंहिता-१ इत्यतोऽर्वाचीना। यतो हि अस्मिन् खण्डे रक्षाबन्धनस्य विषयो निर्दिष्टः। प्रतिसर-कौतुकादिशब्दाः प्राचीनकालात् पञ्चरात्रसाहित्ये प्रसिद्धाः। किन्तु रक्षासूत्रनाम्ना उत्सवविशेषोऽर्वाचीन इति प्रतिभाति।

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82 **पाद्मसंहिता-तन्त्रम्?** **PĀDMA-SAṀHITĀ-TANTRAM?**

Status: ♦ Incomplete

Source: MD 5296, Devanāgarī on paper.

♦ Saṁhitā Support		Venkatacharya	
Historical Order	?	Apte	
Shlokas	?	Krishnamacharya	
No. of Chapters	?	Schrader	214

Remarks ♦ 1. Aniruddha Saṁhitā, 2. Laxmi Tantra, 3. Sanatkumāra Saṁhitā, 4.Viṣṇu Tantra In SAS, Daniel Smith shows the source for these four saṁhitās to be Padmasaṁhitā Tantra. According to H. Daniel Smith, as mentioned in SASMP, Pādmasaṁhitā Tantra may not be therefore; a single saṁhitā, but may be a collection of handwritten manuscripts. Hence, it is difficult to count the exact number of ślokas and adhyāyas (chapters).

♦ डेनियल स्मिथ महोदयस्य SASMP इति पुस्तके अनिरुद्धसंहिता, लक्ष्मीतन्त्रम्, सनत्कुमारसंहिता, विष्णुतन्त्रमित्यादिसंहितानाम् अस्मिन् खण्डे निहितत्वस्योल्लेखात् इयं किञ्चन तन्त्रं नास्ति किन्तु संहितासमूहः स्यादिति विभाव्यते। अत एव निश्चितरूपेणाऽध्यायश्लोकादिगणनाऽप्यशक्या।

. . . .

83 **पारमेष्ठ्यसंहिता** **PĀRAMEṢṬHYA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Vedānta Deśika, Saccaritrarakṣā, pp. 184, 187, 192, 199, 201, 202, 206, 207, 214, Devanāgarī on script.

♦ Saṁhitā Support		Venkatacharya	
Historical Order	3/05	Apte	98?
Shlokas	33	Krishnamacharya	
No. of Chapters	?	Schrader	

Remarks ♦ Apte enlists it as 'Pārmeṣṭhi'.

♦ आप्टेसूचौ 'परमेष्ठी' इति

. . . .

84 **पाराशर्यसंहिता** **PĀRĀŚARYA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Vedānta Deśika, Saccaritrarakṣā, pp.186, Devanāgarī on paper.

♦ Saṁhitā Support	6	Venkatacharya	114
Historical Order	3/08	Apte	
Shlokas	1	Krishnamacharya	081
No. of Chapters	?	Schrader	080

Remarks ♦ Schrader mentions both 'Parāśara' and 'Pārāśarya'.

♦ श्रेडरसूचौ 'पराशर' 'पाराशर्य' इति द्वयम्।

. . . .

85 **पुरुषोत्तमसंहिता-२** **PURUṢOTTAMA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source : MT 3257, Telugu on paper, "Pāñcarātrāgama," pp. 103-107.

Saṁhitā Support	6	Venkatacharya	123
Historical Order	3/07	Apte	113
Shlokas	81½	Krishnamacharya	086
No. of Chapters	1	Schrader	091

Remarks ♦ According to H. Daniel Smith this saṁhitā is, probably, the 34th chapter of the published Puruṣottama Saṁhitā. As the characteristics of Astramudrā, Vanamālāmudrā, Anantamudrā and many other mudrās are different in the two saṁhitās it does not seem proper to link this Puruṣottama Saṁhitā with the 34th chapter of the published Puruṣottama Saṁhitā- 1. In other words, this handwritten 'Puruṣottama Saṁhitā' is different from the printed version.

♦ स्मिथमहोदयेनायं संहिताखण्डः पुरुषोत्तमसंहिता-१ इत्यस्यैव चतुस्त्रिंशत्तमोऽध्याय इति सम्भावना प्रदर्शिता, परन्तु अस्त्रमुद्रा, वनमालामुद्रा, अनन्तमुद्रा इत्यादिषु उभयोर्भिन्नतया लक्षणानि दृष्ट्वा निरुक्तसंहिता पुरुषोत्तमसंहिता-१ इत्यतो भिन्ना इत्यनुमीयते।

. . . .

86 **पूर्णसंहिता** **PŪRṆA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Some ślokas are in manuscript of 'Kriyāsudhābdhi.' Owner :Ramaswami Diksita, Mannarguddi.

Saṁhitā Support		Venkatacharya	
Historical Order		Apte	
Shlokas	?	Krishnamacharya	
No. of Chapters	?	Schrader	

Remarks ♦ Source of Pūrṇa Saṁhitā is found in PNV p.83. Other details are not available.

♦ पूर्णसंहितायाः मूलदर्शकसन्दर्भः 'पाञ्चरात्र नूल् विळक्कम्' पृ.८३ इति ग्रन्थात् प्राप्तः। तस्मात् श्लोकसङ्ख्यादिकं नोपलभ्यते।

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87 **पौष्करसंहिता-२** **PAUṢKARA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source-1 KSV Tirupati 46/573, pp. 9-11; Also available: MT 2856, Telugu on leaf, "Pūjāsaṅgraha."

Source -2 Smith's Āgama Collection, Grantha on leaf, "Prāyaścittasaṅgraha."

Source-3 Madras Government Oriental Manuscripts Library, host manuscript not indicated [=MD 3469, Telugu on paper?].

♦ Saṁhitā Support	8	Venkatacharya	131
Historical Order	3/05	Apte	121
Shlokas	143½	Krishnamacharya	093
No. of Chapters	3	Schrader	095

Remarks ♦ 'The shaivāgam of 'Paushakarāgam', 'Paushakara Tantra' or 'Paushakar' is preserved at the India Office Library, London, sr. no. 2606. It is divided into four parts, namely: Jñāna, Yoga, Kriyā and Caryā. Yogapāda and Kriyāpāda are also known as 'Sarvajñānottara and Caryāpād is renamed as 'Mātaṅgapārameśwara '. The present saṁhitā comes in the period later than Pauṣkara Saṁhitā-1- a part of 'Ratnatraya', as is apparent from referenc to the words like 'Mūla Bera'etc. It is, however, not very recent, but can be placed in th middle period.

♦ इन्डिया ऑफिस लाईब्रेरी लन्दनमध्ये २६०६ क्रमाङ्के संस्थितं 'पौष्करागम' 'पौष्करतन्त्र' 'पौष्कर' इति शैवागमम्। तच्च ज्ञान-योग-क्रिया-चर्येति पादचतुष्टयेषु विभक्तम्। योगपादस्य क्रियापादस्य चाऽपरं नाम 'सर्वज्ञानोत्तर' इति। चर्यापादस्य नामान्तरं 'मतङ्गपारमेश्वर' इति रत्नत्रयान्तर्गतपौष्करसंहितातो निरुक्तसंहिताऽर्वाचीना इति मूलबेरादिशब्दानामवलोकनेन विज्ञायते।

. . . .

88 **प्रद्युम्नसंहिता** **PRADYUMNA-SAṀHITĀ**

Status: ♦ Incomplete

Source: YSS 48/92 Telugu on paper.

♦ Saṁhitā Support	4	Venkatacharya	132
Historical Order		Apte	124
Shlokas		Krishnamacharya	94
No. of Chapters		Schrader	96

. . . .

89 **प्रह्लादसंहिता** **PRAHLADA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Privately-owned manuscript in Śrīvaikuntham.

Also available: MT 352, Devanāgarī on paper, "Pāñcarātrasaṁhitā," pp. 169-170.

Source-1 YSS 49/94 Telugu on paper,

♦ Saṁhitā Support	7	Venkatacharya	133
Historical Order	3/08	Apte	123
Shlokas	14	Krishnamacharya	095
No. of Chapters	1	Schrader	097

. . . .

90 **बलपौष्करसंहिता** **BALAPAUṢKARA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Vedānta Deśika, Gadyatrayabhāṣya, pp.151, Devanāgarī on script.

♦	Saṁhitā Support		Venkatacharya	
	Historical Order	4/05	Apte	
	Shlokas	2½	Krishnamacharya	
	No. of Chapters	1	Schrader	

. . . .

91 **बृहस्पतिमहातन्त्रम्** **BṚHASPATI-MAHĀTANTRAM**

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper,Vol.2, "Utsavasaṅgraha,"1252

Source-2 YSS 57/105 Telugu on paper.

♦	Saṁhitā Support	1	Venkatacharya	
	Historical Order	4/08	Apte	
	Shlokas	1	Krishnamacharya	98?
	No. of Chapters		Schrader	

Remarks ♦ Krishnamacharya mentions it as 'Bṛhaspati Saṁhitā'. In the avaiable manuscript of 'Utsavasaṅgraha' 'Bṛahaspati' is given. In the Saṁhitā Support 'Bṛhaspati Mahātantram' is shown. Presuming 'Bṛhaspati Saṁhitā' and 'Bṛhaspati Mahātantram' are the same, they are placed togather.

♦ कृष्णमाचार्यसूचौ 'बृहस्पतिसंहिता' इति। खण्डमूले उत्सवसङ्ग्रहे 'बृहस्पति' इति। संहिताऽऽधारपट्टिकायां 'बृहस्पतिमहातन्त्रम्' विद्यते तदेवेयं संहितेति विभाव्यात्रोद्धृतम्।

. . . .

92 **बोधायनतन्त्रम्** **BODHĀYANA-TANTRAM**

Status: ♦ Incomplete

Source: YSS 58/106 Telugu on paper.

♦	Saṁhitā Support	7	Venkatacharya	137
	Historical Order		Apte	129
	Shlokas		Krishnamacharya	99?
	No. of Chapters		Schrader	102

Remarks ♦ Krishnamacharya mentions as 'Bodhāyana Saṁhitā'.

♦ कृष्णमाचार्यसूचौ 'बोधायनसंहिता' इति।

. . . .

93 **ब्रह्मसंहिता-२** **BRAHMA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,' Vol.1/115,647-648,, Vol.III /111-118,125.

Source-2 KSV Tirupati 574, pp. 3-7/18-21.

Source-3 Smith's Āgama Collection, Grantha on leaf, "Prāyaścittasaṅgraha." Also available: MT 2856, Telugu on leaf, "Pujāsaṅgraha," fol. 34a.

Source-4 MT 6471, Grantha on leaf, "Jayantyutsavavidhi" pp.40-45

♦	Saṁhitā Support	3	Venkatacharya	138
	Historical Order	3/08	Apte	140
	Shlokas	377	Krishnamacharya	100
	No. of Chapters	8	Schrader	103?

Remarks ♦ Schrader mentions both 'Brahma' and 'Brāhma'. Is seems to be of recent origin. But Brahma Saṁhitā-2 is based on traditional Pāñcarātra framework. There is, also, no similarity in dialogue and other matters among them.

♦ श्रेडरसूचौ 'ब्रह्म' 'ब्राह्म' इत्युभयं प्राप्यते । 'ब्रह्मसंहिता-१' इत्यत इयं निरुक्तसंहिता प्राचीना पाञ्चरात्रिकपरम्परानुरूपा। उभयत्र संवादभेदोऽपि दृश्यते।

. . . .

94 ब्राह्मतन्त्रम् BRĀHMA-TANTRAM

Status: ♦ Incomplete

Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol. 2,1250-1251.

♦	Saṁhitā Support	2	Venkatacharya	
	Historical Order	4/08	Apte	
	Shlokas	11½	Krishnamacharya	
	No. of Chapters	1	Schrader	103?

Remarks ♦ Schrader mentions both 'Brahma' and 'Brāhma'. Only 'Brāhma' is mentioned as the source of this the saṁhitā in 'Utsavasaṅgraha'.

♦ श्रेडरसूचौ 'ब्रह्म' 'ब्राह्म' इत्युभयं प्राप्यते । निरुक्तसंहिताखण्डमूले 'ब्राह्म' इत्येव दृश्यते।

. . . .

95 भागवतसंहिता BHĀGAVATA-SAṀHITĀ

Status: ♦ Incomplete

Source : KSV Tirupati 48/575.

♦	Saṁhitā Support	3	Venkatacharya	142
	Historical Order	3/08	Apte	131
	Shlokas	14	Krishnamacharya	102
	No. of Chapters	1	Schrader	105

. . . .

96 भारद्वाजसंहिता-२ BHĀRADVĀJA-SAṀHITĀ-2

Status: ♦ Incomplete

Source-1 MT 1343c, Grantha on paper, "Bhāradvāja Saṁhitā," pp. 81-109.
Also available: see next entry, below.

Source-2 Adyar TR 558, Devanāgarī on paper, "Bhāradvāja Saṁhitā," fols. 1-45;
Also available: MT 1839c (Telugu on leaf); Tirupati ms_ 3762 (Grantha on leaf); also at OIB

Source-3 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 1158-

	Saṁhitā Support	8	Venkatacharya	143
	Historical Order	3/08	Apte	133
	Shlokas	245½	Krishnamacharya	103
	No. of Chapters	11	Schrader	106

Remarks

- The present saṁhitā is based on the conversation between Kaṇva and Bhāradvāja. It is different from Bhāradvāja Saṁhitā-1, 3 and 4. The description on Pāñcarātra-related matter has certain similarities with Bhāradvāja Saṁhitā-3. The subject matter and the language are, however, different.
- कण्व-भारद्वाजसंवादरूपेयं संहिता भारद्वाजसंहिता-१,३,४,इत्येताभ्यो भिन्ना। पाञ्चरात्रिक-वर्णनापेक्षया भारद्वाजसंहिता-३ इत्यनया सह किञ्चित्साम्यं बिभर्ति। विषयवस्तुदृष्ट्या भिन्ना।

. . . .

97 **भारद्वाजसंहिता-३** **BHĀRADVĀJA-SAṀHITĀ-3**

Status:

- Incomplete

  Source: KSV Tirupati 44/571.

	Saṁhitā Support	8	Venkatacharya	143
	Historical Order	3/08	Apte	133
	Shlokas	19	Krishnamacharya	103
	No. of Chapters	1	Schrader	106

Remarks

- This part of Kruttikādipotsva is different from Bhāradvāja Saṁhitā-1, 2 and 4, it is a mixture of prose and poetry. The dialogue lacks clarity and is punctuated with words like यथा भारद्वाजः. तथा दत्तात्रेयः।
- कृत्तिकादीपोत्सवस्यायं खण्डो भारद्वाजसंहिता-१,२,४ इत्येताभ्यो भिन्नः। अयं गद्यपद्यमिश्रः, अस्पष्टसंवादात्मकश्च।

. . . .

98 **भारद्वाजसंहिता-४** **BHĀRADVAJA-SAṀHITĀ-4**

Status:

- Incomplete
- Source: ASB 4160, Devanāgarī on paper.

	Saṁhitā Support	8	Venkatacharya	143
	Historical Order	3/08	Apte	133
	Shlokas	131	Krishnamacharya	103
	No. of Chapters	5	Schrader	106

Remarks

- 'Dhanurmāsa Māhatmyam', is the main title of the present saṁhitā. Its dialogue, number of ślokas, chapters, etc. are completely different from portions of other the Bhāradvāja Saṁhitās.
- 'धनुर्मासमाहात्म्यम्' इति शीर्षकयुतोऽयं खण्डः। अस्यां संहितायां संवाद-श्लोकाऽध्याय-विषयादिकमन्याभ्यो भारद्वाजसंहिताभ्यो भिन्नं वर्तते।

. . . .

99 **भार्गवसंहिता** **BHĀRGAVA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.2, p.1215.

♦ Saṁhitā Support	3	Venkatacharya	144
Historical Order	4/08	Apte	132
Shlokas	1½	Krishnamacharya	104
No. of Chapters	1	Schrader	107?

Remarks ♦ Schrader mentions both 'Bhārgava' and 'Bhārgavīya'.

♦ श्रेडरसूचौ 'भार्गव' 'भार्गवीय' इत्युभयं प्राप्यते।

. . . .

100 **मङ्कणसंहिता** **MAṄKAṆA SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Vedānta Deśika, Catuḥślokībhāṣya, pp.13, Devanāgarī script

Source-2 Nāñjīyar, Śrīsúkta Bhāṣyam, pp.21, Devanāgarī script

♦ Saṁhitā Support		Venkatacharya
Historical Order	2/09	Apte
Shlokas	9	Krishnamacharya
No. of Chapters	?	Schrader

Remarks ♦ Vedānta Deṣika has taken a note of this saṁhitā in Catuḥślokibhāśya and has cited one śloka. The editor of the volume Śrī Uttamūra Vīrarāghavācārya has quoted eight ślokas in the footnote on page 21 of Śrīsūktabhāṣya.

♦ निरुक्तसंहिता चतुःश्लोकीभाष्ये वेदान्तदेशिकेन समुल्लिखिता, एतस्याः श्लोकश्च समुद्धृतः। चतुःश्लोकीभाष्यसम्पादकेन उत्तमूरवीरराघवाचार्येण तत्रैव श्रीसूक्तभाष्यस्य काँश्चन श्लोकान् उद्धृत्य श्लोकाष्टकस्य वर्णनं कृतम्।

. . . .

101 **महाकालपञ्चरात्रम्** **MAHĀKĀLA-PAÑCARĀTRAM**

Status: ♦ Complete

Source-1 ASB 4199-A, Devanāgarī on paper.

Source-2 YSS 66/126 Telugu on paper.

♦ Saṁhitā Support		Venkatacharya
Historical Order	5	Apte
Shlokas	?	Krishnamacharya
No. of Chapters	21	Schrader

Remarks ♦ This volume seems unlikely to be a Vaiśṇava scripture. Śāktatantra's advocacy of consumption of meat and wine is emphasised. Since the colophon mentions Pāñcarātra, it is included as an overwhelmingly tāmasa Pāñcarātra Saṁhitā.

- प्रस्तुतग्रन्थो वैष्णवो नैव प्रतिभाति। भैरवस्य वर्णनं मांसमदिरादिसेवनमित्यादिवर्णनेन शाक्ततन्त्रस्य प्रभावो दृश्यते। तथापि पुष्पिकायां पञ्चरात्रस्योल्लेखेन तमोगुणप्रधानवैष्णवसंहितेति व्याख्येयम्।

. . . .

102 **महालक्ष्मीसंहिता** **MAHĀLAKṢMĪ-SAṀHITĀ**

Status:
- Incomplete
  Source: Vedānta Deśika, Catuṣślokī Bhaṣya, pp.13, Devanāgarī on paper.
Saṁhitā Support	3	Venkatacharya	156
Historical Order	2/10	Apte	148
Shlokas	1	Krishnamacharya	114
No. of Chapters	?	Schrader	112

. . . .

103 **महासनत्कुमारसंहिता** **MAHĀSANATKUMĀRA-SAṀHITĀ**

Status:
- Incomplete
- Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol.1, p.138, Vol.2, p.1217
Saṁhitā Support	3	Venkatacharya	157
Historical Order	3/05	Apte	150
Shlokas	95½	Krishnamacharya	115
No. of Chapters	2	Schrader	113

. . . .

104 **मायावैभवसंहिता** **MĀYĀVAIBHAVA-SAṀHITĀ**

Status:
- Incomplete
  Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṃgrha," Vol.I, pp. 205-207.
Saṁhitā Support	1	Venkatacharya	
Historical Order	3/08	Apte	155
Shlokas	11	Krishnamacharya	122?
No. of Chapters	0	Schrader	120

Remarks
- Krishnamacharya mentions it as 'Māyāvaibhava Tantram'.
- कृष्णमाचार्यसूचौ 'मायावैभवतन्त्रम्' इति।

. . . .

105 **मार्कण्डेयसंहिता-२** **MĀRKAṆḌEYA-SAṀHITĀ-2**

Status:
- Incomplete
- Source-1 Printed "Utsavasaṅgraha," Devanāgarī on paper, pp. 129-135.
  Source-2 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol. III, pp. 65-78.

♦	Saṁhitā Support	6	Venkatacharya	166
	Historical Order	2/07/2	Apte	159
	Shlokas	173	Krishnamacharya	123
	No. of Chapters	2	Schrader	121

Remarks ♦ 'Mārkaṇdeya Saṁhitā-1' reproduces a dialogue between Pruthu and Mārkaṇdeya. But the present Saṁhitā describes the dialogue between Mārkaṇdeya and Śri Bhagawān.

♦ मार्कण्डेयसंहिता-१ इत्यस्मिन् ग्रन्थे पृथु-मार्कण्डेययो: संवादोऽस्ति। निरुक्तग्रन्थे मार्कण्डेय-भगवतो: संवादोऽस्ति।

. . . .

106 **वराहसंहिता** **VARĀHA-SAṀHITĀ**

Status: ♦ Incomplete

Source: KSV Tirupati 552, pp. 3-6.

♦	Saṁhitā Support		Venkatacharya	197?
	Historical Order	3/08	Apte	187
	Shlokas	42½	Krishnamacharya	150?
	No. of Chapters	1	Schrader	

Remarks ♦ Venkatacharya and Krisnamacharya mention 'Vārāha Saṁhitā.

♦ वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'वाराहसंहिता' इति।

. . . .

107 **वामनसंहिता** **VĀMANA-SAṀHITĀ**

Status: ♦ Incomplete

Source1 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol.II, pp. 1256-1271.
Source-2 MT 3286, Telugu on paper, "Utsavasaṅgraha," Vol.I, pp. 438-439.

♦	Saṁhitā Support	6	Venkatacharya	195
	Historical Order	3/08	Apte	193
	Shlokas	111	Krishnamacharya	148
	No. of Chapters	2	Schrader	142

. . . .

108 **वायुसंहिता** **VĀYU-SAṀHITĀ**

Status: ♦ Incomplete

Source: MT 352, Devanāgarī on paper, "Pāñcarātrasaṁhitā," pp. 61-68.

♦	Saṁhitā Support	1	Venkatacharya	196?
	Historical Order	5	Apte	194?
	Shlokas	56½	Krishnamacharya	149?
	No. of Chapters	9	Schrader	145?

Remarks ♦ Venkatacharya shows it as 'Vayu Tantram'. Apte mentions it as 'Vāyavya'. Krisnamacharya shows it as 'Vāyavīya Saṁhitā' and Schrader gives three titles; 'Vāyu', 'Vāyavya' and 'Vāyavīya'.

- वेङ्कटाचार्यसूचौ 'वायुतन्त्रम्', आप्टेसूचौ 'वायव्य', कृष्णमाचार्यसूचौ 'वायवीयसंहिता', श्रेडरसूचौ 'वायु' 'वायव्य' 'वायवीय' इति त्रयमस्ति।

. . . .

109 **वासिष्ठसंहिता** **VĀSIṢṬHA-SAṀHITĀ**

Status:

- Incomplete
- Source- 1 Adyar 10.H.22, Devanāgarī on paper.
  Also available: manuscript owned by N. Rangaraja Bhattar of Śrīraṅgam, Grantha on leaf.

  Source-2 KSV Tirupati 589, pp. 1-13.

  Source-3 printed "Utsavasaṅgraha," Devanāgarī on paper, pp. 89-91,
  Also available KSV Tirupati 589.

  Source-4 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol. I. pp. 380-382, 668- 671, 691-692.

  Source-5 MT 3286, Telugu on paper, "Utsavasaṅgraha," pp. 286-294.

Saṁhitā Support	11	Venkatacharya	200
Historical Order	2/08	Apte	196
Shlokas	1381½	Krishnamacharya	153
No. of Chapters	24	Schrader	149

Remarks

- In Vāsiṣṭha Saṁhitā of source no.1, there are 1 to 24 'patalas'(chapters). There is one 'patala'each in Vāsiṣṭha Saṁhitās given in sources no. 2 to 7. They are respectively 12, 13, 25, 28, 32 and 34. Excepting patala 32, the rest are included from 'patala' 1 to 24 in Vāsiṣṭha Saṁhitā's, mentioned in source -1. 'Patalas' 12, 23, 25, 28 and 34 of Vāsiṣṭha Saṁhitās' source no.2 to 7, are respectively patalas no. 12, 23, 22, 24 and 21 of soruce -1's Vāsiṣṭha Saṁhitā. Patala no. 32 is also probably included in patala no. 1 to 24 of Vāsiṣṭha Saṁhitā of source -1.
- प्रथममूलोद्धृतायां वासिष्ठसंहितायां १ तः २४ पर्यन्ताः पटलाः सन्ति।
  द्वितीयादिमूलोद्धृतायाञ्वास्यां संहितायां क्रमशः १२,२३,२५,२८,३२,३४ तमाः पटलाः सन्ति।
  एतेषु पटलेषु द्वात्रिंशत्तमपटलं वर्जयित्वा अन्ये विभागाः प्रथममूलस्थसंहितायाः प्रथमतः चतुर्विंशतितमपटलान्तर्गताः। तच्चाधो निर्दिश्यते।

प्रथममूले	द्वितीयादिषु
१२	१२
२३	२३
२२	२५
२४	२८
२१	३४

अवशिष्टः द्वात्रिंशत्तमः पटलोऽपि एतस्यामेवान्तर्भूतः स्यादित्यनुमीयते।

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110	वासुदेवसंहिता	VĀSUDEVA-SAṀHITĀ		
Status:	♦ Incomplete			

Source-1 Smith's Āgama Collection, Grantha on leaf, "Prāyaścittasaṅgraha," fols. 80ff.
Source-2 MT 3286, Telugu on paper, "Utsavasaṅgraha," p. 41.
Also available: printed Utsavasaṅgraha, p. 45,

♦ Saṁhitā Support	2	Venkatacharya	201
Historical Order	3/08	Apte	197
Shlokas	45	Krishnamacharya	154
No. of Chapters	2	Schrader	150

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111 विश्वसंहिता **VIŚVA-SAṀHITĀ**

Status: ♦ Complete

Source: Manuscript owned by Sri Kesava Bhattar, Professor of Pāñcarātrā, Maharaja's Sanskrit College, Mysore (Kannada on leaf).

♦ Saṁhitā Support	5	Venkatacharya	203
Historical Order	4/05	Apte	201?
Shlokas	1832	Krishnamacharya	157
No. of Chapters	22	Schrader	153

Remarks ♦ Apte shows it as 'Viśvākhya'.

♦ आप्टेसूचौ 'विश्वाख्य' इत्यस्ति।

. . . .

112 विश्वेश्वरसंहिता **VIŚVEŚVARA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.3, p. 227.

♦ Saṁhitā Support		Venkatacharya	
Historical Order	4/08	Apte	
Shlokas	2	Krishnamacharya	
No. of Chapters	?	Schrader	

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113 विष्णुसंहिता-२ **VIṢṆU-SAṀHITĀ-2**

Status: ♦ Incomplete

Source: MD 5366, Grantha on leaf.

♦ Saṁhitā Support	3	Venkatacharya	214
Historical Order	4/05/20	Apte	204
Shlokas	122	Krishnamacharya	166
No. of Chapters	2	Schrader	155

Remarks ♦ Viṣṇu Saṁhitā-1 follows the pujā-rites of Kerala and is a vaiṣṇava saṁhitā, but not Pāñcarātra Saṁhitā. Viṣṇu Saṁhitā-2 is a traditional Pāñcarātra Saṁhitā of the middle period.

- विष्णुसंहिता-१ इति केरलप्रदेशीयपूजाविध्यनुसारं मार्गदर्शिका वैष्णवसंहिताऽस्ति। पाञ्चरात्रिकपरम्परानुसारिणी नास्ति। इयं विष्णुसंहिता-२ पाञ्चरात्रिकपरम्परानुसारिणी विद्यते।

. . . .

114 **विष्णुतन्त्रम्** **VIṢṆU-TANTRAM**

Status:

- Incomplete

Source-1 Adyar 8.1.18, Devanāgarī on paper.
Also available: OIB 7960, Grantha on leaf; and a privately-owned manuscript in the library of S. Īyengar at Śrīraṅgam, Grantha on paper.

Source-2 Reconstructed from the following manuscripts: Adyar TR 569, "Utsavasaṅgraha," pp. 1062-1068;Krishnaswamy Īyyengar's paper ms. in Grantha characters at Śrīraṅgam; MD S296, Devanāgarī on paper, "Pādmasaṁhitā Tantra"; MT 352, Devanāgarī on paper, "Pāñcarātrasaṁhitā." pp. 90-92, 388-401; MT 3257, Telugu on paper, "Pāñcarātrāgama," pp. 249- 261, 388-401; Smith's leaf ms. in Grantha characters, "Prāyaścittasaṅgraha," fols. 49 et passim; and printed Utsavasaṅgraha, pp. 95-110.

Saṁhitā Support	2	Venkatacharya	205
Historical Order	4/05/10	Apte	205
Shlokas	2183	Krishnamacharya	160
No. of Chapters	28	Schrader	156

Remarks

- No. of Shlokas and No. of Chapters shown here are from Source-2. In Source-1 are given 1369 Shlokas and 25 Chapters.
- अत्रोपरि निर्दिष्टा श्लोकनामध्यायानाञ्च सङ्ख्या द्वितीयमूलखण्डस्यास्ति। प्रथमखण्डमूले १३६९ श्लोका एवं २५ अध्यायाः सन्ति।

. . . .

115 **विष्णुतत्त्वसंहिता-१** **VIṢṆUTATTVA-SAṀHITĀ-1**

Status:

- Incomplete

Source: Adyar 29.L.7, Grantha on leaf. Also available: OIB 7958, Grantha on leaf; Mysore 4203, 4910;. KSV Tirupati; and private libraries at Śrīraṅgam and Śrivaikuṇṭam.

Saṁhitā Support	1	Venkatacharya	206
Historical Order	4/04	Apte	206
Shlokas	2274½	Krishnamacharya	159
No. of Chapters	44	Schrader	158

. . . .

116 **विष्णुतत्त्वसंहिता-२** **VIṢṆUTATTVA-SAṀHITĀ-2**

Status:

- Incomplete

Source: MT 352, Devanāgarī on paper, "Pāñcarātrā-saṁhitā," p. 134.

	♦	Saṁhitā Support	1	Venkatacharya	206
		Historical Order	4/04	Apte	206
		Shlokas	6½	Krishnamacharya	159
		No. of Chapters	1	Schrader	158

Remarks ♦ According to H. Daniel Smith, this fragment, in all probability, is linked with chapters 12,13 or 14 of Viṣṇutattva Saṁhitā-1, as given on p.119 of SASM. The study of the text, however, does not confirm this view. The subject matter of the present fragment is different from Viṣṇutattva Saṁhitā-1.

♦ डेनियलस्मिथ: SASMP ग्रन्थे ११९ तमे पृष्ठे विष्णुतत्त्वसंहिता-१ इत्यस्याः द्वादशे, त्रयोदशे अथवा चतुर्दशे खण्डे प्रस्तुतसंहिताखण्डस्य योजनायाः शक्यतां निर्दिशति, परन्तु ग्रन्थस्य निरीक्षणेन खण्डोऽयं विष्णुतत्त्वसंहिता-१ इत्यतो भिन्न एव प्रतिभाति।

. . . .

117 **विष्णुमन्दिरसंहिता** **VIṢṆUMANDIRA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Vedānta Deśika, Saccaritrarakṣā, pp 140, 168, Devanāgarī script

♦ Saṁhitā Support		Venkatacharya	
Historical Order	3/05	Apte	
Shlokas	3½	Krishnamacharya	
No. of Chapters	?	Schrader	

. . . .

118 **विष्णुरहस्यसंहिता** **VIṢṆURAHASYA-SAṀHITĀ**

Status: ♦ Incomplete

Sources: Reconstructed from chapters found in the following anthologies: Adyar TR 569, "Utsavasaṅgraha," pp. 650-660; KSV Tirupati, No. 557, pp. 1-26, 42-43, 50-53, 55-58: Smith ' Āgama Collection, "Prāyaścittasaṅgraha" Fols. 61ff

♦ Saṁhitā Support	2	Venkatacharya	210
Historical Order	4/05	Apte	211
Shlokas	916½	Krishnamacharya	163
No. of Chapters	16	Schrader	161

. . . .

119 **विष्णुसिद्धान्तसंहिता** **VIṢṆUSIDDHĀNTA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 printed "Utsavasaṅgraha," pp. 95-97.

Source-2 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol. Ill, pp. 125-13[illegible]

Source-3 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol. I, pp. 661-66[illegible]

Source-4 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol. II, pp. 694-69[illegible]

♦ Saṁhitā Support	5	Venkatacharya	216
Historical Order	3/08	Apte	215
Shlokas	119	Krishnamacharya	169?
No. of Chapters	4	Schrader	166

Remarks ♦ Krisnmacharya mentions it as 'Viṣṇusiddhānta Tantram'.

♦ कृष्णमाचार्यसूचौ 'विष्णुसिद्धान्ततन्त्रम्' अस्ति।

. . . .

120 **विष्वक्सेनसंहिता-२** **VIṢVAKSENA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source-1 MT, 352,Devanāgarī on paper, . "Pāñcarātrasaṁhitā," pp. 107-110.

Source-2 Adyar TR 575, Devanāgarī on paper, "Prāyścittasaṅgraha," pp. 137-143.

Source-3 Vedānta Deśika, Stotraratnabhāṣya, p.89.

Source-4 Pilai Lokācārya, Mumukṣupadi, p. 2/8

♦ Saṁhitā Support	7	Venkatacharya	218
Historical Order	3/04	Apte	203 ?
Shlokas	49½	Krishnamacharya	170
No. of Chapters	?	Schrader	167

Remarks ♦ Apte mentions as ' Viśvaksena'.

♦ आप्टेसूचौ 'विश्वक्सेन' इति।

. . . .

121 **विहगेन्द्रसंहिता** **VIHAGENDRA-SAṀHITĀ**

Status: ♦ Complete

Source: Adyar 8.E.28, Devanāgarī on paper.

Also available: MT 3957, Grantha on leaf; MT 5419, Grantha on paper; MD 17253, Grantha on leaf, patalas 1-23; TMSSM 15340 (12331), Devanāgarī on paper, paṭalas 1- 22; TMSSM 15337 (B.11421), Grantha on leaf, patalas 1-18. In addition: OIB 6406, 6610; TMSSM 15339 (11420b); Mysore I 208, 670; KSV Tirupati 6278; Prativādibhayaṇkar Math in Kancipuram 16:181.

♦ Saṁhitā Support	7	Venkatacharya	219
Historical Order	4/03	Apte	217
Shlokas	1214	Krishnamacharya	171
No. of Chapters	24	Schrader	168?

Remarks ♦ Schrader mentions both ' Vihagendra' and 'Tārkṣya'.

♦ श्रेडरसूचौ 'विहगेन्द्र' 'तार्क्ष्य' इत्युभयमस्ति।

. . . .

122 **विहगेश्वरसंहिता** **VIHAGEŚVARA-SAṀHITĀ**

Status: ♦ Incomplete

Soruce-1 OIB 640, Grantha on leaf,

Soruce-2 Some ślokas are in Anantācarya Swāmī's Sudarśanakalpadruma.

♦ Saṁhitā Support		Venkatacharya	
Historical Order		Apte	
Shlokas	?	Krishnamacharya	
No. of Chapters	?	Schrader	

Remarks ♦ In the palm-leaves mentioned in source-1, it is said to be described as 'Uttara Kāndam'.

♦ प्रथमग्रन्थमूले दर्शितं तालपत्रम् 'उत्तरकाण्ड' नाम्ना प्रसिद्धमस्ति।

. . . .

123 **वृद्धपाद्मसंहिता** **VṚDDHA-PĀDMA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 MT 352, Devanāgarī on paper, "Pāñcarātrasaṁhitā," pp.214-218.
Source-2 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"pp. 202-205.

♦ Saṁhitā Support		Venkatacharya	
Historical Order	4/05	Apte	
Shlokas	68½	Krishnamacharya	
No. of Chapters	2	Schrader	

. . . .

124 **वैहायसीसंहिता** **VAIHĀYASĪ-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Utpala Vaiṣṇava, Spandapradīpikā, pp.28, Devanāgarī script

♦ Saṁhitā Support	1	Venkatacharya	228?
Historical Order	1/06	Apte	220?
Shlokas	2	Krishnamacharya	177?
No. of Chapters	?	Schrader	172?

Remarks ♦ Venkatacharya and Krisnamacharya show 'Vaihāyasa Saṁhitā'. Apte and Schrader mention 'Vaihāyasa'.

♦ वेङ्कटाचार्यस्य कृष्णमाचार्यस्य च सूचौ 'वैहायससंहिता' इति। 'आप्टे' इत्यस्य श्रेडरस्य च सूचौ 'वैहायस' इत्यस्ति।

. . . .

125 **व्याससंहिता** **VYĀSA-SAṀHITĀ**

Status: ♦ Incomplete

Source: MT 352, Devanāgarī on paper, "Pāñcarātrasaṁhitā."

♦ Saṁhitā Support	3	Venkatacharya	229
Historical Order	4/05	Apte	222
Shlokas	134	Krishnamacharya	178
No. of Chapters	1	Schrader	171?

Remarks ♦ Schrader shows both 'Vaiyāsa' and 'Vyāsa'.

♦ श्रेडरसूचौ 'वैयास' 'व्यास' इत्युभयमस्ति।

. . . .

126 **शाण्डिल्यसंहिता-२** **ŚĀṆḌILYA-SAṀHITĀ-2**

Status:

- Incomplete

  Source-1 KSV Tirupati 547, p. 1.
  Source-2 Printed "Utsavasaṅgraha,"
  Source-3 KSV Tirupati 547, pp. 7-13.
  Source-4 KSV Tirupati 547, p. 12.

Saṁhitā Support	5	Venkatacharya	236?
Historical Order	5	Apte	231
Shlokas	112½	Krishnamacharya	182
No. of Chapters	4	Schrader	176?

Remarks

- Venkatachārya shows 'Śāṇḍilya Tantram'. Schrader mentions both 'Śāṇḍilya' and 'Śāṇḍilīya'. The subject matter of 'Śāndilya Saṁhitā-2' is more on traditional pāñcarātra lines, unlike 'Śāndilya Saṁhitā-1'.

- वेङ्कटाचार्यसूचौ 'शाण्डिल्यतन्त्रम्' इति निर्देशः। श्रेडरसूचौ 'शाण्डिल्य' 'शाण्डिलीय' इत्युभयमस्ति। प्रस्तुतसंहितायाः विषयवस्तु शाण्डिल्यसंहिता-१ इत्यतः विशेषरूपेण पाञ्चरात्रिकपरम्परायाः अनुरूपमस्ति।

. . . .

127 **शुकप्रश्नसंहिता** **ŚUKAPRAŚNA-SAṀHITĀ**

Status:

- Incomplete

  Source-1 Adyar TR 575, Devanāgarī on paper, "Prāyaścittasaṅgraha," pp. 1-41
  Source-2 MT 2996, Grantha on paper, "Prāyaścittapaṭala," pp. 1- 29.
  Also available: KSV Tirupati 545.

Saṁhitā Support	1	Venkatacharya	242
Historical Order	3/08	Apte	
Shlokas	282	Krishnamacharya	187
No. of Chapters	1	Schrader	

Remarks

- This saṁhitā is found with the title 'Śukrapraśna' in source -2 and with the title Śukapraśna Saṁhitā' in source-1. Both of them are the 36th chapter of the same saṁhitā. Both the saṁhitās, barring some minor changes, are common and have their place among the saṁhitās with the title of 'Śukapraśna'. Hence, 'Sukrapraśna' is kept here as the title. The letters 'Kra' (instead of 'Ka') seem to be a lapse on the part of the scribe in the name 'Sukrapraśna Saṁhitā'.

- द्वितीयखण्डमूले 'शुक्रप्रश्न' नाम्ना प्रस्तुतसंहिता प्राप्यते। प्रथमखण्डमूले च 'शुकप्रश्न' नाम्ना प्राप्यते। उभयत्र साधारणतया लिपिङ्करभेदं विहाय षट्त्रिंशत्तमाध्यायरूपं विषयसाम्यम् अस्ति । अतः संहिताऽऽधारपट्टिकायां प्राप्ता 'शुकप्रश्न' नाम्नैव खण्डमूलद्वयं स्वीकृत्य 'शुकप्रश्नसंहिता' अत्र प्रदर्शिता।

. . . .

128 **शौनकसंहिता** **ŚAUNAKA-SAṀHITĀ**

Status: ♦ Incomplete

Source: MD 5239, Grantha on leaf, "Gṛhārcāpratiṣṭā," fols. 20ff.

♦

Saṁhitā Support	6	Venkatacharya	246
Historical Order	4/05	Apte	240
Shlokas	90	Krishnamacharya	
No. of Chapters	1	Schrader	182?

Remarks ♦ Schrader mentions both 'Śaunaka' and 'Śaunakīya'.

♦ श्रेडरसूचौ 'शौनक' 'शौनकीय' इत्युभयमस्ति।

. . . .

129 **शौनकीयसंहिता** **ŚAUNAKĪYA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," Vol. Ill, pp. 119-124.

Source-2 MD 5247, Grantha on leaf, "Gṛhārcāpratiṣṭāvidhi," fols. 4ff.

Source-3 MD 5245, Grantha on leaf, "Gṛhārcanapratiṣṭāvidhi," fols. 76-78.

♦

Saṁhitā Support	3	Venkatacharya	
Historical Order	4/05	Apte	
Shlokas	120	Krishnamacharya	191
No. of Chapters	3	Schrader	182?

Remarks ♦ Schrader mentions both 'Śaunaka' and 'Śaunakīya'.

♦ श्रेडरसूचौ 'शौनक' 'शौनकीय' इत्युभयमस्ति।

. . . .

130 **श्रीकालपरासंहिता** **ŚRĪKĀLAPARĀ-SAṀHITĀ**

Status: ♦ Incomplete

Source: Utpala Vaiṣṇav, Spandapradīpikā, pp.28.

♦

Saṁhitā Support		Venkatacharya	249
Historical Order	1/06	Apte	9 B?
Shlokas	1	Krishnamacharya	
No. of Chapters	?	Schrader	

Remarks ♦ Apte shows it as 'Śrīkālapara'.

♦ आप्टेसूचौ 'श्रीकालपर' इति निर्देशः।

. . . .

131 **श्रीधरसंहिता** **ŚRĪDHARA-SAṀHITĀ**

Status: ♦ Incomplete

Source: KSV Tirupati 531, pp. 2-8, 9-17.

♦	Saṁhitā Support		Venkatacharya	
	Historical Order	3/08	Apte	243
	Shlokas	184½	Krishnamacharya	194
	No. of Chapters	2	Schrader	185

. . . .

132 **श्रीप्रश्नसंहिता-२** **ŚRĪPRAŚNA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.2,1238-1240.

♦	Saṁhitā Support	8	Venkatacharya	254
	Historical Order	3/05	Apte	245
	Shlokas	18	Krishnamacharya	196
	No. of Chapters	1	Schrader	187

Remarks ♦ The present saṁhitā reproduces a dialogue between Brahmā and Bhagawān. The dialogue in 'Śrīpraśna Saṁhitā-1' is, however, between Sri and Bhagawān. The subject matter in both is also not the same.

♦ प्रस्तुतसंहितायां चतुर्मुखब्रह्मणः श्रीभगवतश्च संवादोऽस्ति। श्रीप्रश्नसंहिता-१ इत्यस्यां श्रिया भगवतश्च संवादोऽस्ति। तदेवमुभयोर्भेदो विज्ञेयः। विषयेष्वपि भेदोऽस्ति।

. . . .

133 **श्रीशास्त्रम्** **ŚRĪ-ŚĀSTRAM**

Status: ♦ Incomplete

Source: Vedānta Deśika, Saccaritrarakṣā, pp. 162, Devanāgarī script

♦	Saṁhitā Support		Venkatacharya	
	Historical Order	3/05	Apte	
	Shlokas	1	Krishnamacharya	
	No. of Chapters	?	Schrader	

Remarks ♦ 'Ṣrīśāstram' is probably another name of 'Ṣrītantram'.

♦ श्रीशास्त्रम् श्रीतन्त्रस्यैव नामान्तरमिति संभावना वर्तते।

. . . .

134 **सनकसंहिता** **SANAKA-SAṀHITĀ**

Status: ♦ Incomplete

Source: Smith's Āgama Collection, Grantha on leaf, "Prāyaścittasaṅgraha."

♦	Saṁhitā Support	6	Venkatacharya	264
	Historical Order	3/08	Apte	252
	Shlokas	51	Krishnamacharya	203
	No. of Chapters	1	Schrader	194

. . . .

135 **सङ्कर्षणसंहिता** **SAṄKARṢAṆA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Vedānta Deśika, Stotraratnabhāṣya, pp.132-33,75,89. Devanāgarī script

Source-2 Vedānta Deśika, Pāñcarātrarakṣā, Devanāgarī script, Third Chepter, p.115.

Source-3 Utpala Vaiṣṇava, Spandapradīpikā, Devanāgarī script, pp.29, 34.

♦

Saṁhitā Support	5	Venkatacharya	258?
Historical Order	1/05	Apte	249
Shlokas	6½	Krishnamacharya	199
No. of Chapters	?	Schrader	191

Remarks ♦ Venkatacharya, at both sr.no. 258 and 259, shows Saṅkarṣaṇa Saṁhitā. The two-arm description of God indicates that Saṅkarṣaṇa Saṁhitā is as old as Sātvata Sṁhitā. The extracts given in Spandapradīpikā are proof of its 'earlier' origin. The word 'Saṅkarṣaṇa Sūtra' appears in Spandapradīpikā. A doubt, therefore, persists, whether the extracts are from the same 'Saṅkarṣaṇa Saṁhitā'.

♦ वेङ्कटाचार्यसूचौ २५८,२५९ इति उभयत्र क्रमाङ्के 'सङ्कर्षणसंहिता' अस्ति। प्रस्तुतसंहितायां परमात्मनो द्विभुजत्ववर्णनेनेयं सात्वतसंहिताया इव प्राचीना प्रतिभाति। स्पन्दप्रदीपिकायामस्या उद्धरणमपि तस्याः प्राचीनत्वे साक्षिरूपं सम्भवति। यद्यपि तत्र 'सङ्कर्षणसूत्र' इति निर्दिष्टम्। तत्खल्वत्र सन्देहबीजमपि वर्तते।

. . . .

136 **सनत्संहिता** **SANAT-SAṀHITĀ**

Status: ♦ Incomplete

Source: MT 2996, Grantha on paper, "Prāyaścittapaṭala," p. 344,

♦

Saṁhitā Support	0	Venkatacharya	
Historical Order	2/07/6	Apte	
Shlokas	33	Krishnamacharya	
ṛNo. of Chapters	1	Schrader	

. . . .

137 **सनत्कुमारसंहिता-२** **SANATKUMĀRA-SAṀHITĀ-2**

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol. I, pp. 331-334. Vol. II, pp.1209-1210

Source-2 Printed "Utsavasaṅgraha," pp. 77-80, 98-103, 103-107.

Source-3 MD 5296, Devanāgarī on paper, "Pādmasaṁhita Tantra."

Source-4 KSV Tirupati 533, pp. 17-20, 25-27.

♦

Saṁhitā Support	7	Venkatacharya	266
Historical Order	3/05	Apte	253
Shlokas	362½	Krishnamacharya	204
No. of Chapters	9	Schrader	195

Remarks ♦ Sanatkumār Saṁhitā published by Narayan Press, Calcutta, in 1890. gives an account of a dialogue between Sanatkumār and Pulastya, describing at length the worship of Kṛṣna. It is, however, a Vaiṣṇava scripture, and cannot be classified as a Pāñcarātra Saṁhitā. At sr. no . 60 of Todalottar Tantra, an extract from Sarvollāsatantra of Śaivāgama and sr. no. 60 of Viṣṇukrāntā of Mahāsiddhisāra Tantra refers to Sanatkumāra of Śaivāgama. This is also not a Pāñcarātra Saṁhitā. It can be placed in the post-Sanatkumāra Saṁhitā-1 period and appears to be different from it, for the following reasons :-

1. In Sanatkumāra Saṁhitā-1 there is no clear dialogue between the narrator and the listener. But in certain pieces (printed Utsavasaṅgraha pp.77-80) of the present saṁhitā, the dialogue between Sanatkumāra and Nārada is reproduced.
2. There is a difference in colophons of the two saṁhitās.
3. Saṁhitā-1 is divided into 'Rtras' and 'Adhyāyas' (chapters) whereas Saṁhitā-2 (unpublished Utsavasaṅgraha part -2, p.1209) is divided into 'patala'(chapter).
4. The subject matter of all the pieces appear to be of a 'later' period.

♦ कलकत्ता 'नारायण प्रेस'इत्यस्मात् १८९०ईशवीयाब्दे प्रकाशितायां सनत्कुमारसंहितायां सनत्कुमार-पुलस्त्ययोः संवादोऽस्ति। अत्राऽधिकतः श्रीकृष्णपूजा वर्णिता, इयं वैष्णवग्रन्थरूपाऽस्ति, पाञ्चरात्रिकलक्षणरहितत्वात् पाञ्चरात्रिकचिह्नरहितत्वाच्च। एतदतिरिक्तं शैवागमस्य सर्वोल्लासतन्त्रे उद्धृतं तोडलोत्तरतन्त्रमनुसृत्य प्राप्तायां सूचौ षष्टितमे (६०)क्रमाङ्के, तथा च महासिद्धिसारतन्त्रस्य विष्णुक्रान्तासूचावपि षष्टितमे (६०) क्रमाङ्के 'सनत्कुमार' इति नाम प्राप्यते तत्खलु शैवागमस्य तन्त्रमिति। सनत्कुमारसंहिता-१इत्यत इयं संहिता भिन्नाऽर्वाचीना चास्ति तस्य कारणानि अधो निर्दिश्यन्ते।

१. सनत्कुमारसंहिता-१ इत्यत्र निश्चयेन समग्रसंहितायां शिव-इन्द्रेत्यादिवक्तृभेदेन चत्वारः संवादाः सन्ति। प्रस्तुतसंहितायाः खण्डेषु द्वितीयखण्डमूले सनत्कुमारस्य नारदस्य च संवादोऽस्ति।
२. उभयोः पुष्पिकायां भेदः।
३. सनत्कुमारसंहिता-१ अध्यायेषु विभक्ता, प्रस्तुतसंहितायाः प्रथमखण्डमूलः पटलान्वितः।
४. विषयवस्तुभेदोऽप्युभयत्रास्ति। अस्याः संहिताया निरुक्ताः सर्वे खण्डाः एकस्यैव संहिताया न वेति संशोधनस्य विषयः।

. . . .

138 **सनन्दसंहिता** **SANANDA-SAṀHITĀ**

Status: ♦ Incomplete

Source: MT 4501. Grantha on leaf. Also available: KSV Tirupati 1814.

Saṁhitā Support	3	Venkatacharya	267?
Historical Order	4/05/16	Apte	254
Shlokas	835	Krishnamacharya	205
No. of Chapters	17	Schrader	196?

Remarks ♦ Venkatacharya shows it as 'Sananda Tantram'. Schrader mentions 'Sananda' and 'Sānanda'.

♦ वेङ्कटाचार्यसूचौ 'सनन्दतन्त्रम्' , श्रेडरसूचौ 'सनन्द' 'सानन्द' इत्युभयमस्ति।

. . . .

39	सात्यकितन्त्रम्	SĀTYAKI-TANTRAM	

tatus: ♦ Incomplete

Source: Vedānta Deśika, Nikṣeparakṣā, pp. 51, 67, 71, 76, 80, 92, 96, Devanāgarī script.

♦ Saṁhitā Support		Venkatacharya	
Historical Order	3/05	Apte	6-B?
Shlokas	13	Krishnamacharya	224
No. of Chapters	?	Schrader	

Remarks ♦ Apte mentions Sātyaki Tantra. The available ślokas give a vivid description of total surrender. Presumably, it is composed in the post-Rāmānuja period, but earlier than the time of Vedānta Deśika.

♦ आप्टेसूचौ सात्यकीतन्त्रमस्ति। समुपलब्धेषु श्लोकेषु विशेषतः प्रपत्तेर्विशदं वर्णनं विलोक्येयं संहिता रामानुचार्यानन्तरं वेदान्तदेशिकात् प्राक् रचिता स्यादित्यनुमीयते।

. . . .

140	सात्वतसंहिता-२	SĀTVATA-SAṀHITĀ-2	

Status: ♦ Incomplete

Source: Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha,"Vol.2,1217-1218.

♦ Saṁhitā Support	8	Venkatacharya	271
Historical Order	3/05	Apte	256
Shlokas	11½	Krishnamacharya	208
No. of Chapters	1	Schrader	198

Remarks ♦ There is also another book by the name of 'Sātvata Tantram' that is based on the Śrīma[d] Bhāgawata. It is not Pāñcarātra-related but a Vaiṣṇava Saṁhitā . The prologue mentions i[t] to be different from Sātvata Saṁhitā and is the source of Śrīmad Bhāgawatam. It was published in 1934 by the Chaukhambha Sanskrit Series publishers. The present Saṁhi[tā] comes in the later period than Sātvata Saṁhitā 1- a part of 'Ratnatraya'.

♦ 'सात्वततन्त्र' नाम्ना ग्रन्थान्तरं प्राप्यते। यत्खलु श्रीमद्भागवतपुराणमुपजीव्य विरचितमि[ति] ग्रन्थावलोकनेन विज्ञायते। तत्र पुष्पिकादिषु पाञ्चरात्रिकं चिह्नं नास्ति। इदं वैष्णव[ं] तन्त्रमवश्यमस्ति। पूर्वभूमिकायां सात्वतसंहितातो भिन्नं श्रीमद्भागवतपुराणस्य मूलमि[ति] निरूपितम्। 'चौखम्बा संस्कृत सीरीझ' इत्यस्याः प्रकाशनसंस्थायाः १९३४ ईशवीयाब्दे मुद्रित[म्] इयं संहिता रत्नत्रयान्तर्गतसात्वतसंहितातोऽत्यन्तमर्वाचीनाऽस्ति।

. . . .

141	सारसमुच्चयसंहिता	SÁRASAMUCCAYA-SAṀHITĀ

Status: ♦ Incomplete

Source-1 Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 1128-1154.
Also available: KSV Tirupati 537, Ch. 36.

Source-2 MT 3286, Telugu on paper, "Utsavasaṅgraha," pp. 182-183, 450.
(1 sloka only, on āśauca)

♦	Saṁhitā Support	0	Venkatacharya	
	Historical Order	4/05	Apte	007-B?
	Shlokas	217½	Krishnamacharya	
	No. of Chapters	2	Schrader	

Remarks ♦ Apte mentions 'Tantrasārasamuccya Saṁhitā'. Whether it is the same as the present saṁhitā or there are two different saṁhitās is a topic for researchers.

♦ आप्टेसूचौ 'तन्त्रसारसमुच्चयसंहिता' इत्यस्ति सा च संहिता प्रस्तुतसंहितातो भिन्ना न वेति तु संशोधनस्य विषय: ।

. . . .

142 **सांवर्तसंहिता** **SĀṀVARTA-SAṀHITĀ**

Status: ♦ Incomplete

Source : Adyar TR 569, Devanāgarī on paper, "Utsavasaṅgraha," pp. 699-708.

♦	Saṁhitā Support	3	Venkatacharya	257?
	Historical Order	2/07/3	Apte	
	Shlokas	63½	Krishnamacharya	
	No. of Chapters	1	Schrader	190?

Remarks ♦ Venkatacharya shows it as 'Saṁvartaka Saṁhitā', which probably appears to be incorrect, because in all the three sources, it is titled as 'Saṁvarta Saṁhitā'. Schrader mentions both 'Saṁvarta' and 'Sāṁvarta'.

♦ वेङ्कटाचार्यसूचौ 'संवर्तकसंहिता' इति नाम प्राप्यते परन्तु तदशुद्धमिति । तिसृणां संहितानामाधारे 'सांवर्तसंहिता' इत्येवास्ति। श्रेडरसूचौ 'संवर्त' 'सांवर्त' इत्युभयमस्ति।

. . . .

143 **सुदर्शनसंहिता** **SUDARŚANA-SAṀHITĀ**

Status: ♦ Complete

Source-1 MGOML, R. 1303

Source-2 MGOML, R. 8148

Source-3 MGOML, D. 7925

♦	Saṁhitā Support		Venkatacharya
	Historical Order	5	Apte
	Shlokas	?	Krishnamacharya
	No. of Chapters	18	Schrader

Remarks ♦ The study of the subject matter gives an impression that the saṁhitā is not a part of the Pāñcarātra corpus.

♦ विषयपरिशीलनेनेयं संहिता पाञ्चरात्रिकी नैव प्रतिभाति।

. . . .

144 **सुपर्णप्रश्नसंहिता** **SUPARṆAPRAŚNA-SAṀHITĀ**

Status: ♦ Incomplete

Source: MT 2996, Grantha on paper, "Prāyaścittapaṭala," pp, 307-322, 323-327.

Also available: KSV Tirupati 530.

♦	Saṁhitā Support		Venkatacharya	
	Historical Order	3/04	Apte	269
	Shlokas	154½	Krishnamacharya	
	No. of Chapters	2	Schrader	

. . . .

145 **हयग्रीवतन्त्रम्** **HAYAGRĪVA-TANTRAM**

Status: ♦ Incomplete

Source: Adyar 26.E.11, shelf no. 71400, Grsntha on leaf, foll.5 + 14 ´= 19.

♦	Saṁhitā Support	3	Venkatacharya	282?
	Historical Order	3/08	Apte	270
	Shlokas	74	Krishnamacharya	215?
	No. of Chapters	1	Schrader	206?

Remarks ♦ Both Venkatacharya and Krishnamacharya mention 'Hayagrīva Saṁhitā'. Schrader enlists it as 'Hayaśīrṣa', but mention as 'Hayagrīva' in the remarks.

♦ वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'हयग्रीवसंहिता' इति। श्रेडरसूचौ 'हयशीर्ष' इति, किन्तु सूचनायां (रीमार्कमध्ये) 'हयग्रीव' इति।

. . . .

146 **हंसपारमेश्वरसंहिता** **HAṂSAPĀRAMEŚWARA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Utpala Vaiṣṇava, Spandapradīpikā, p 9, Devanāgarī on script

♦	Saṁhitā Support		Venkatacharya	281?
	Historical Order	1/07	Apte	10-B
	Shlokas	1	Krishnamacharya	
	No. of Chapters		Schrader	

Remarks ♦ Venkatacharya mentions it as 'Haṁsaparmeśvara Saṁhitā'. Certain ślokas from 'Haṁspārameśvara Saṁhitā' have been reproduced in Utpala's Spandaprdīpikā. The study of 'Tāntrika literature' (p.724) and 'Nityāṣoḍśikārṇva'(p.48) give an impression that the present saṁhitā is not pāñcāratra related.

♦ वेङ्कटाचार्यसूचौ 'हंसपरमेश्वरसंहिता' निर्दिष्टम्। उत्पलवैष्णवविरचितायां स्पन्दप्रदीपिकायां टीकायां हंसपारमेश्वरसंहितायाः केचन श्लोकाः समुद्धृताः। 'तान्त्रिकसाहित्य' (पृ.७२४) तथा 'नित्याषोडशिकार्णव' (पृ. ४८) इति ग्रन्थयोः परिशीलने कृते नैषा पाञ्चरात्रिकी संहितेति प्रतिभाति।

. . . .

147 **हिरण्यगर्भसंहिता** **HIRAṆYAGARBHA-SAṀHITĀ**

Status: ♦ Incomplete

Source-1 Printed "Utsavasaṅgraha," pp. 126-128.

Source-2 KSV Tirupati 538, pp. 16-17.

Source-3 privately owned ms. in Śrīvaikuṇṭam

Also available:MT 3743, Grantha on paper, "Prāyaścittasaṅgraha"

Source-4 Smith's Āgama Collection, Grantha on leaf, "Prāyaćittasamgraha"
Source-5 Vedānta Deśika, Stotraratnabhāṣya, pp.92, Devanāgarī on paper

♦	Saṁhitā Support	1	Venkatacharya	289?
	Historical Order	3/08	Apte	275
	Shlokas	240½	Krishnamacharya	218
	No. of Chapters	5	Schrader	209

Remarks
- Venkatacharya mentions both on sr. no.289 and 290 as 'Hairṇyagarbha Saṁhitā'.
- वेङ्कटाचार्यसूचौ २८९, २९० इत्युभयत्र 'हैरण्यगर्भसंहिता' वर्तते।

. . . .

ONLY TITLE AVILABLE SAṀHITĀS

148 अङ्गिरतन्त्रम् **AṄGIRA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 002, Apte , Krishnamacharya 002?, Schrader 002?

Remarks
- Krishnamacharya shows it as 'Aṅgiraḥ Saṁhitā'. Schrader mentions both 'Aṅgira' and 'Āṅgirasa'.
- कृष्णमाचार्यसूचौ 'अङ्गिरःसंहिता' इति निर्देशः। श्रेडरसूचौ 'अङ्गिर' 'आङ्गिरस' इत्युभयं निर्दिष्टम्।

. . . .

149 अङ्गिरसतन्त्रम् **AṄGIRASA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

150 अङ्गिरीयमहातन्त्रम् **AṄGIRĪYA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader 002?

Remarks
- Schrader shows it as 'Añgirīya'.
- श्रेडरसूचौ सूचनायां (रीमार्कमध्ये) 'अङ्गिरीय' इति निर्देशः।

. . . .

151 अच्युतमहातन्त्रम् **ACYUTA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 003?, Apte 002, Krishnamacharya 003?, Schrader 004

Remarks
- Venkatacharya and Krishnamacharya describe it as 'Acyuta Saṁhitā'.
- वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'अच्युतसंहिता' इति निर्दिष्टम्।

. . . .

152 ; अत्रिसंहिता **ATRI-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 004, Apte , Krishnamacharya 004, Schrader

. . . .

153 अधोक्षजमहातन्त्रम् **ADHOKṢAJA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 005? Apte 003, Krishnamacharya 005?, Schrader 005

Remarks
- Venkatacharya and Krishnamacharya mentions it as 'Adhokṣaja Saṁhitā'.
- वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'अधोक्षजसंहिता' इति निर्देशः।

. . . .

154 अनन्तमूर्तितन्त्रम् **ANANTAMŪRTI-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte 4?, Krishnamacharya , Schrader 007?

Remarks
- Apte enlists both 'Ananta' and 'Anantmūrti'. Schrader shows it in remark as 'Anantmūrti'.
- आप्टेसूचौ 'अनन्त' 'अनन्तमूर्ति' इत्युभयमपि निर्दिष्टम् । श्रेडरस्य सूच्याश्सूचनायां (रीमार्कमध्ये) 'अनन्तमूर्ति' इति निर्देशः।

. . . .

Sr./155 ID/118 अमृतसंहिता **AMṚTA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 008, Apte 006, Krishnamacharya , Schrader

. . . .

Sr./156 ID/119 अम्बरसंहिता **AMBARA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 009, Apte 007, Krishnamacharya 008, Schrader 009

. . . .

Sr./157 ID/354 अशरलव्यसंहिता? **AŚARALAVYA-SAṀHITĀ?**

- Saṁhitā Support 1
- Venkatacharya 191?, Apte , Krishnamacharya , Schrader

Remarks
- Venkatacharya mentions it as 'Aśaralavya Saṁhitā' and cites 'Vaśālalyām' in its suppo Both the titles are probably incorrect. H. Daniel Smith mentions on p.326 of DBF 'Vaśālalyām' 'Śāṇḍilya' and 'Vaśālya' in Roman script (sc. Śākalya). He has, theret tried to remove the incorrection.
- वेङ्कटाचार्यसूचौ 'अशरलव्यसंहिता' इति निर्देशः। तस्याऽऽधारनिर्देशस्थले तु 'वशालल्याम्' इति निर्देशः। द्वे अपि नामनी सम्भवतोऽशुद्धे। डेनियलस्मिथमहोदयेन 'DBPP' इति पुस्तकस्य ३२६ तमे पृष्टे 'वशालल्याम् ' इत्यस्याङ्ग्ललिप्यां 'Vaśālya (sc. Śākalya) इति लिखित्वा नामाऽशुद्धिं शोधयितुं प्रयतितम्।

. . . .

Sr./158 ID/448 अष्टाक्षरविधानमहातन्त्रम् **AṢṬĀKṢARAVIDHĀNA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte 1-B, Krishnamacharya , Schrader 10

. . . .

Sr./159 ID/120 अष्टाङ्गसंहिता **AṢṬĀṄGA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 010, Apte , Krishnamacharya , Schrader 010?

Remarks ♦ Schrader enlists it as 'Aṣṭākṣaravidhān'. But in the remark mentions it as 'Aṣtaṅga'.

♦ श्रेडरसूचौ 'अष्टाक्षरविधान' इति निर्दिष्टं किन्तु तस्य सूचनायां (रीमार्कमध्ये) 'अष्टाङ्ग' इति लिखितम्।

. . . .

160 आगस्त्यसंहिता **ĀGASTYA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya , Apte 9, Krishnamacharya , Schrader 001?

Remarks ♦ Schrader mentions both 'Agastya' and 'Āgastya'.

♦ श्रेडरसूचावीयं संहिता 'अगस्त्य' 'आगस्त्य' इत्युभयनाम्ना प्राप्यते ।

. . . .

161 आग्नेयसंहिता **ĀGNEYA-SAṀHITĀ**

♦ Saṁhitā Support 5

♦ Venkatacharya 012, Apte 010, Krishnamacharya 011, Schrader 012

Remarks ♦ The authoritative source for the present saṁhitā is Mārkaṇḍeya Saṁhitā, wherein it is shown at sr. no. 19 as 'Āgneyam' and at sr.no.82 as 'Āgneyī Saṁhitā'.

♦ अस्याः संहिताया आधारभूतायाः मार्कण्डेयसंहितायाः नामावल्यां एकोनविंशतितमे क्रमाङ्के 'आग्नेयम्' इति, द्व्यशीतितमे क्रमाङ्के च 'आग्नेयीसंहिता' इति च प्राप्यते।

. . . .

162 आङ्गिरसतन्त्रम् **ĀṄGIRASA-TANTRAM**

♦ Saṁhitā Support 2

♦ Venkatacharya , Apte , Krishnamacharya , Schrader 002?

Remarks ♦ Two saṁhitā supports can be found, one calls it 'Aṅgirasam' and the other calls it 'Āṅgīrasam'. Schrader in his remark no.3 mentions it as Āṅgirasa.

♦ अत्र द्वौ संहिताऽऽधारौ वर्तेते। तयोरेकस्मिन् 'आङ्गिरसम् ' इति, अन्यतरस्मिन् 'आङ्गीरसम्' इति निर्दिष्टम्। श्रेडरसूच्यां 'अङ्गिर' 'आङ्गिरस' इत्युभयं निर्दिष्टम् ।

. . . .

163 आत्रेयसंहिता **ĀTREYA-SAṀHITĀ**

♦ Saṁhitā Support 6

♦ Venkatacharya 013, Apte 011, Krishnamacharya , Schrader 013

. . . .

164 आनन्तसंहिता **ĀNANTA-SAṀHITĀ**

♦ Saṁhitā Support

♦ Venkatacharya , Apte , Krishnamacharya , Schrader 6?

Remarks ♦ Schrader mentions both 'Ananta' and 'Ānanta'.

♦ श्रेडरसूचौ 'अनन्त' 'आनन्त' इत्युभयमपि वर्तते।

. . . .

165 आरुणतन्त्रम् **ĀRUṆA-TANTRAM**

- Saṁhitā Support 3
- Venkatacharya 015, Apte 013, Krishnamacharya 009?, Schrader 015

Remarks
- Krishnamacharya mentions it as 'Aruṇa Saṁhitā'.
- कृष्णमाचार्यसूचौ 'अरुणसंहिता' इति निर्देशः।

. . . .

166 इन्द्रशुकसंवादसंहिता **INDRAŚUKA SAṀVĀDA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 014, Krishnamacharya , Schrader

. . . .

167 ईशानसंहिता **ĪŚĀNA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 16, Apte 15, Krishnamacharya , Schrader 16

. . . .

168 उत्तरगान्धर्वतन्त्रम् **UTTARAGĀNDHARVA-TANTRAM**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader

Remarks
- This title is found in Yatiraj Swami's private collection, numbered 8/24 at Banglore.
- बेङ्गलूरुनिवासिनः यतिराजस्वामिनः सङ्ग्रहे ८ / २४ तमे क्रमाङ्के नामेदं प्राप्यते।

. . . .

169 उत्तरगार्ग्यसंहिता **UTTARAGĀRGYA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 018, Apte 017, Krishnamacharya 014? Schrader 018

Remarks
- Krishnamacharya mentions it as 'Uttaragārgyam'.
- कृष्णमाचार्यसूचौ 'उत्तरगार्ग्यम् ' इति निर्दिष्टम् ।

. . . .

170 उत्तरपूर्वकसंहिता **UTTRAPŪRVAKA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya 019, Apte , Krishnamacharya , Schrader

. . . .

171 उत्तरविज्ञानसंहिता **UTTARAVIJÑĀNA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 020, Apte , Krishnamacharya , Schrader

. . . .

172 उदङ्कसंहिता **UDAṄKA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 021, Apte 018?, Krishnamacharya , Schrader 019

Remarks
- Apte enlists it as 'Udaka'.
- आप्टेसूचौ 'उदक' इति निर्दिष्टम् ।

. . . .

173 उमामहेश्वरसंहिता **UMĀMAHEŚVARA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 023, Apte 021, Krishnamacharya 017, Schrader 021?

Remarks
- Schrader mentions it as 'Umāmāheśvara'.
- श्रेडरसूचौ 'उमामाहेश्वर' इति निर्दिष्टम् ।

. . . .

174 उशनसंहिता **UŚANA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 024, Apte 022?, Krishnamacharya 018?, Schrader

Remarks
- Apte mentions 'Uśnas'. Krishnamacharya enlists it as 'Uśnaḥ Saṁhitā'. 'Uśnasāhvyam' appears at no.73 in Viśvāmitra Saṁhitā's catalogue.
- आप्टेसूचौ 'उशनस्' इति, कृष्णमाचार्यसूचौ 'उशनःसंहिता' इति निर्देशः। विश्वामित्रसंहितायाः नामावल्यां ७३ तमे क्रमाङ्के 'उशनसाह्वयम्' इति निर्देशः।

. . . .

175 ऐन्द्रतन्त्रम् **AINDRA-TANTRAM**

- Saṁhitā Support 3
- Venkatacharya 025, Apte 023, Krishnamacharya 019, Schrader

. . . .

176 ऐराख्यसंहिता **AIRĀKHYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 026?, Apte 024, Krishnamacharya , Schrader

Remarks
- Venkatachrya mentions it as 'Aira Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'ऐरसंहिता' इति निर्देशः।

. . . .

177 औपेन्द्रसंहिता **AUPENDRA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 028, Apte 019?, Krishnamacharya , Schrader 020?

Remarks ♦ Apte and Schrader mention both 'Upendra' and 'Aupendra'.

♦ आप्टेसूचौ श्रेडरसूचौ च 'उपेन्द्र' 'औपेन्द्र' इत्युभयं निर्दिष्टम्।

. . . .

178 औशनतन्त्रम् **AUŚANA-TANTRAM**

♦ Saṁhitā Support 2

♦ Venkatacharya 030, Apte , Krishnamacharya , Schrader

Remarks ♦ It is supported by two saṃhitas. In the first it is described as 'Auśana Tantram' and in the second, it is mentioned as 'Auśanā'. Presuming 'Auśana and 'Auśanā' are the same. Both the supports are cited here.

♦ द्वौ संहिताऽऽधारौ वर्तेते। तत्रैकस्मिन् 'औशनतन्त्रम्' इति । अन्यत्र 'औशना' इति निर्देशः। 'औशन' 'औशना' इत्युभयमेकमेव ज्ञात्वा द्वौ संहिताऽऽधारौ निर्दिष्टौ।

. . . .

179 औशनसतन्त्रम् **AUŚANASA-TANTRAM**

♦ Saṁhitā Support 2

♦ Venkatacharya , Apte , Krishnamacharya , Schrader 023

. . . .

180 कलिराघवसंहिता **KALIRĀGHAVA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya , Apte 030, Krishnamacharya , Schrader 026

. . . .

181 कल्किराघवसंहिता **KALKIRĀGHAVA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya 032, Apte , Krishnamacharya , Schrader

. . . .

182 कल्किसंहिता **KALKI-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya , Apte 29?, Krishnamacharya , Schrader

Remarks ♦ Apte shows it as 'Kalkī'.

♦ आप्टेसूचौ 'कल्की' इति निर्देशः।

. . . .

183 कात्यायनसंहिता **KĀTYĀYANA-SAṀHITĀ**

♦ Saṁhitā Support 2

♦ Venkatacharya 34?, Apte 031, Krishnamacharya 024, Schrader

Remarks ♦ Venkatacharya shows it as 'Kātyāyanī Saṁhitā'.

♦ वेङ्कटाचार्यसूचौ 'कात्यायनीसंहिता' इति निर्देशः।

. . . .

184 कात्यायनीयसंहिता **KĀTYĀYANĪYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader 027

. . . .

185 कापिलसंहिता **KĀPILA-SAṀHITĀ**

- Saṁhitā Support 8
- Venkatacharya 035, Apte , Krishnamacharya , Schrader 28

. . . .

186 कामतन्त्रम् **KĀMA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 036, Apte 033, Krishnamacharya 025, Schrader 029

. . . .

187 काण्वसंहिता **KĀṆVA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 033 Apte , Krishnamacharya , Schrader 024?

Remarks
- Schrader mentions both 'Kaṇva' and 'Kāṇva'.
- श्रेडरसूचौ 'कण्व' 'काण्व' इत्युभयं निर्दिष्टम्।

. . . .

188 काष्ण्र्यसंहिता **KĀRṢṆYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader 33?

Remarks
- Schrader mentions both Kṛṣṇa and 'Kārṣṇya'.
- श्रेडरसूचौ 'कृष्ण' इति 'काष्ण्र्य' इति चोभयथापि।

. . . .

189 कालिकीसंहिता **KĀLIKĪ-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 037?, Apte , Krishnamacharya 026?, Schrader 030

Remarks
- Venkatacharya shows it as 'Kāliki Saṁhitā'. Krishnamacharya mentions as 'Kālika Tantram'.
- वेङ्कटाचार्यसूचौ 'कालिकिसंहिता, कृष्णमाचार्यसूचौ च 'कालिकतन्त्रम्' इति निर्देशः।

. . . .

190 काश्यपीयसंहिता **KĀŚYAPĪYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader 31?

204 खगेशसंहिता **KHAGEŚA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 047, Apte , Krishnamacharya , Schrader

. . . .

205 गङ्गासंहिता **GAṄGĀ-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 048, Apte , Krishnamacharya , Schrader

. . . .

206 गणसंहिता **GAṆA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 049, Apte 046, Krishnamacharya , Schrader

. . . .

207 गणेशसंहिता **GAṆEŚA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 050, Apte 047, Krishnamacharya 035, Schrader 038

. . . .

208 गरुडसंहिता **GARUḌA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 052, Apte 048, Krishnamacharya 037, Schrader 039?

Remarks

- Schrader shows both 'Garuḍa' and 'Gāruḍa.'
- श्रेडरसूचौ 'गरुड' 'गारुड' इत्युभयं निर्दिष्टम्।

. . . .

209 गरुडध्वजसंहिता **GARUḌADHVAJA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte 049, Krishnamacharya 036, Schrader 040

. . . .

210 गान्धर्वसंहिता **GĀNDHARVA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 053, Apte 052, Krishnamacharya 038?, Schrader

Remarks

- Krishnamacharya describes it as 'Gāndhrva Tantram'.
- कृष्णमाचार्यसूचौ 'गान्धर्वतन्त्रम्' इति निर्देशः।

. . . .

211 गान्धर्वगणसंहिता **GĀNDHARVAGAṆA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 054, Apte , Krishnamacharya , Schrader

. . . .

212 गार्ग्यसंहिता **GĀRGYA-SAṀHITĀ**

- Saṁhitā Support 5
- Venkatacharya 055?, Apte 50, Krishnamacharya 39, Schrader 41

Remarks
- **Venkatacharya has enlisted it as 'Gārgya Tantram'.**
- **वेङ्कटाचार्यसूच्यां 'गार्ग्यतन्त्रम्' इति निर्दिष्टम्।**

. . . .

213 गार्ग्यगालवतन्त्रम् **GĀRGYAGĀLAVA-TANTRAM**

- Saṁhitā Support 2
- Venkatacharya 056, Apte , Krishnamacharya , Schrader

. . . .

214 गालवसंहिता **GĀLAVA—SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya , Apte 051, Krishnamacharya 040, Schrader 042

. . . .

215 गौतमीयसंहिता **GAUTAMĪYA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 059, Apte 054, Krishnamacharya 042, Schrader 044

. . . .

216 चतुर्मूर्तिसंहिता **CATURMŪRTI-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 060, Apte 055, Krishnamacharya 043, Schrader

. . . .

217 चान्द्रमससंहिता **CĀNDRAMASA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 061, Apte 056, Krishnamacharya , Schrader

. . . .

218 जनकसंहिता **JANAKA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 058, Krishnamacharya , Schrader

. . . .

219 जनार्दनसंहिता **JANĀRDANA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 063, Apte 059, Krishnamacharya 044, Schrader 045

Remarks
- The source of the present saṁhitā is 'Viṣṇu Tantram', wherein at sr. no. 40, 'Janārdanam Mahātantram' is mentioned.
- एतस्याः संहिताया आधारभूतस्य 'विष्णुतन्त्रम्' इत्यस्य सूचौ ४० तमे क्रमाङ्के 'जनार्दनं महातन्त्रम्' इति निर्देशः।

. . . .

220 जयत्सेनसंहिता **JAYATSENA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 222, Schrader

. . . .

221 जाबालसंहिता **JĀBĀLA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 066, Apte 062, Krishnamacharya 047, Schrader 050

. . . .

222 जामदग्न्यसंहिता **JĀMADAGNYA-SAṀHITĀ**

- Saṁhitā Support 5
- Venkatacharya 067, Apte 063, Krishnamacharya 048, Schrader 046?

Remarks
- Schrader mentions both 'Jāmdagni' and Jāmadagnya'. 'Viṣṇu Tantra' the authoritative source of the present saṁhitā, mentions at sr. no. 46 and 119, 'Jāmadaganeśca Saṁhitā'.
- श्रेडरस्य नामावल्यां 'जमदग्नि' 'जामदग्न्य' इत्युभयं निर्दिष्टम्। अस्या संहिताया आधारभूतस्य विष्णुतन्त्रस्य नामावल्यां ४६ तमे क्रमाङ्के ११९ तमे क्रमाङ्के च'जामदग्नेश्च संहिता' इति निर्देशः।

. . . .

223 जैमिनसंहिता **JAIMINA-SAṀHITĀ**

- Saṁhitā Support 5
- Venkatacharya 068?, Apte 064?, Krishnamacharya , Schrader 051?

Remarks
- Venkatacharya mentions it as 'Jaimani Saṁhitā' Apte shows it as 'Jaiminī' and Schrader shows both 'Jaimina' and 'Jaiminīya'.
- वेङ्कटाचार्यसूचौ 'जैमनिसंहिता', आप्टेसूचौ 'जैमिनी', श्रेडरसूचौ च 'जैमिन' 'जैमिनीय' इत्युभयं निर्दिष्टम्।

. . . .

224 जैमिनीयसंहिता **JAIMINĪYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya 049, Schrader 051?

Remarks
- Schrader mentions both 'Jaimiana' and 'Jaiminīya'.
- श्रेडरसूचौ च 'जैमिन' 'जैमिनीय' इत्युभयं निर्दिष्टम्।

. . . .

225 ज्ञानसंहिता **JÑĀNA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 069, Apte 065, Krishnamacharya , Schrader

. . . .

226 ज्ञानसागरसंहिता **JÑĀNASĀGARA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 071?, Apte 066?, Krishnamacharya , Schrader 052?

Remarks
- Both Apte and Schrader mention 'Jñānārṇava' and 'Jñānasāgara'.
- आप्टेसूचौ, श्रेडरसूच्याञ्च 'ज्ञानार्णव' 'ज्ञानसागर' इत्युभयमपि।

. . . .

227 तत्त्वसागरसंहिता **TATTVASĀGARA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 072?, Apte 067, Krishnamacharya 051, Schrader 053

Remarks
- Krishnamacharya mentions it as 'Tattvasāgara Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'तत्त्वसागरम् ' इति निर्देशः।

. . . .

228 तन्त्रसागरसंहिता **TANTRASĀGARA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya 073?, Apte 68, Krishnamacharya , Schrader 54

Remarks
- Venkatacharya mentions it as 'Tantrasāgara Saṁhitā.
- वेङ्कटाचार्यसूचौ 'तन्त्रसागरम् ' इति निर्देशः।

. . . .

229 तन्त्रसारसमुच्चयसंहिता **TANTRASĀRASAMUCAYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 7-B, Krishnamacharya , Schrader

Remarks
- Whether the 'Sārasamucchaya Saṁhitā' listed in the 'Utsavasaṅgraha' of Adyar at TR 569 and in MT 3286 in MT 3286 is the same as this 'Tantrasārasmucchya Saṁhitā' is debatable, It is a subject for research.
- अड्यार पुस्तकालयस्य एम. टी.५६९ तमे क्रमाङ्के तथा एम. टी. ३२८६ तमे क्रमाङ्के स्थिते उत्सवसङ्ग्रहे उद्धृता 'सारसमुच्चयसंहिता' तथा प्रस्तुता 'तन्त्रसारसमुच्चयसंहिता' एकैव? भिन्ना वा? तदेतत् संशोधनस्य विषयः।

. . . .

230 तार्क्ष्यसंहिता **TĀRKṢYA-SAṀHITĀ**

- Saṁhitā Support 5
- Venkatacharya 074, Apte 069, Krishnamacharya 052?, Schrader 055?

Remarks
- Krishnamacharya enlists it as 'Tarkṣya Saṁhitā'. Krishnamacharya also mentions in brackets in Sanskrit 'Its other name is 'Garuda Saṁhitā' or 'Vihagendra Saṁhitā'. Schrader mentions both 'Tārkṣya' and 'Vihagendra'.
- कृष्णमाचार्यसूचौ 'तार्क्ष्यसंहिता (प्रायशः गरुडसंहितायाः विहगेन्द्रसंहितायाः वैतत् नामान्तरं स्यात्)' इति लिखितमस्ति। श्रेडरसूचौ 'तार्क्ष्य' 'विहगेन्द्र' इत्युभयं निर्दिष्टम्।

. . . .

231 तिलकसंहिता **TILAKA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 244?, Apte 70, Krishnamacharya , Schrader

Remarks

- Venkatacharya mentions it as 'Sulaka Saṁhitā'. The same name also appears at sr.no.21 of Mārkaṇḍeya Saṁhitā as quoted by H.Daniel Smith in DBPP on p.343. In the 1984 edition of 'Mārkaṇḍeya Saṁhitā', published by Tirumala-Tirupati Devsthānam, Tirupati, 'Tilaka Saṁhitā' is mentioned at sr.no.21.
- वेङ्कटाचार्यसूचौ तथा DBPP पुस्तके ३४३ तमे पृष्ठे डेनियल स्मिथेन प्रदत्तायां मार्कण्डेयसंहितायाः नामावल्यां २१ तमे क्रमाङ्के 'शुलकसंहिता' इति निर्दिष्टम् । तिरुमलय-तिरुपतिदेवस्थानम् इति संस्थातः १९८४ तमे ईशवीयाब्दे प्रकाशितायाः मार्कण्डेयसंहितायाः नामावल्यां २१ तमे क्रमाङ्के 'तिलकसंहिता' इति निर्दिष्टम् ।

. . . .

232 तेजोद्रविणसंहिता **TEJODRAVIṆA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 075?, Apte 071, Krishnamacharya 223, Schrader 056

Remarks

- Venkatacharya notes it as 'Taijodraviṇam'. This seems to be a printing error, because in its supportive source, it is given as 'Tejodraviṇam'. Krishnamacharya mentions it as 'Tejodraviṇa Saṁhitā'
- वेङ्कटाचार्यसूचौ 'तैजोद्रविणम्' तत्र मुद्रणदोषस्य सम्भावना वर्तते यतो हि तत्र प्रदर्शितायां आधारपट्टिकायां 'तेजोद्रविणम्' इति प्राप्यते।

. . . .

233 त्रिपुष्करसंहिता **TRIPUṢKARA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 53, Schrader

. . . .

234 त्रिविक्रमसंहिता **TRIVIKRAMA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 076, Apte 072, Krishnamacharya 054, Schrader 057

Remarks

- The saṁhitā support for this Saṁhitā gives the name 'Trivikrama Mahātantram'.
- प्रस्तुतसंहिताऽऽधारे 'त्रिविक्रममहातन्त्रम्' इति दर्शितम् ।

. . . .

235 त्रैलोक्यमोहनतन्त्रम् **TRAILOKYAMOHANA-TANTRAM**

- Saṁhitā Support 6
- Venkatacharya 077?, Apte 073, Krishnamacharya 055, Schrader 058

Remarks

- Venkatacharya's list shows it as 'Trailokyamohana Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'त्रैलोक्यमोहनसंहिता' इति निर्दिष्टम् ।

. . . .

236 त्रैलोक्यविजयसंहिता **TRAILOKYAVIJAYA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 078, Apte 074, Krishnamacharya 056, Schrader 059

. . . .

237 दक्षसंहिता **DAKṢA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 079, Apte 075, Krishnamacharya 057, Schrader 060

. . . .

238 दत्तात्रेयसंहिता **DATTĀTREYA-SAṀHITĀ**

- Saṁhitā Support 6
- Venkatacharya 080, Apte 076?, Krishnamacharya 058, Schrader 061

Remarks
- Apte mentions it as 'Dattātraya'.
- आप्टेसूच्यां 'दत्तात्रय' इति निर्देशः प्राप्यते।

. . . .

239 दधीचसंहिता **DADHĪCA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 081, Apte 077?, Krishnamacharya 059?, Schrader 062

Remarks
- Apte mentions 'Dadhīci' and Krishnamacharya shows it as 'Dadhīci Saṁhitā'.
- आप्टेसूचौ 'दधीचि', कृष्णमाचार्यसूचौ 'दधीचिसंहिता' इति निर्देशः।

. . . .

240 दशोत्तरसंहिता **DAŚOTTARA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 082, Apte 078, Krishnamacharya , Schrader

. . . .

241 दामोदरसंहिता **DAMODARA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 79, Krishnamacharya 60, Schrader 63

. . . .

242 दामोदरीयकतन्त्रम् **DĀMODARĪYAKA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 083?, Apte , Krishnamacharya , Schrader

Remarks
- Venkatacharya mentions it as 'Dāmodarīya Tantram'.
- वेङ्कटाचार्यसूचौ 'दामोदरीय तन्त्रम्' इति निर्देशः।

. . . .

243 दुर्गातन्त्रम् **DURGĀ-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 084, Apte 080, Krishnamacharya 061, Schrader 064

. . . .

244 दुर्वासस्संहिता **DURVĀSAS-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 062?, Schrader 065?

Remarks
- Krishnamacharya mentions it as 'Durvāsaḥ Saṁhitā', Schrader enlists it as both 'Durvāsas' and 'Dauravāsasa'.
- कृष्णमाचार्यसूचौ 'दुर्वास:संहिता ' इति निर्देश:। श्रेडरसूचौ 'दुर्वासस् ' 'दौर्वासस' इत्युभयं दृश्यते।

. . . .

245 दूर्वाससमहातन्त्रम् **DŪRVĀSASA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

246 देवलसंहिता **DEVALA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 085, Apte 082, Krishnamacharya 063, Schrader 066

. . . .

247 दौर्वाससंहिता **DAURVĀSASA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader 065?

Remarks
- Schrader mentions both 'Durvāsas' and Daurvāsasa.'
- श्रेडरसूचौ 'दुर्वासस्' 'दौर्वासस' इत्युभयं निर्दिष्टम्।

. . . .

248 द्रविणसंहिता **DRAVIṆA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 086, Apte , Krishnamacharya , Schrader

. . . .

249 धनञ्जयसंहिता **DHANAÑJAYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 087, Apte 084, Krishnamacharya 064, Schrader

. . . .

250 धनदसंहिता **DHANADA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader

Remarks
- Vedānta Deśika mentions it in Stotraratnabhāṣya, on p.92.
- वेदान्तदेशिकेनेयं संहिता स्तोत्ररत्नभाष्ये पृ.९२ तमे उद्धृता।

. . . .

251 धनदीयसंहिता **DHANADĪYA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 088, Apte 083, Krishnamacharya , Schrader 067

. . . .

252 धरणीपतिसंहिता **DHARAṆĪPATI-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 85, Krishnamacharya , Schrader

. . . .

253 ध्रुवतन्त्रम् **DHRUVA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 089, Apte 086, Krishnamacharya 065, Schrader 068

. . . .

254 नन्दाख्यसंहिता **NANDĀKHYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 090, Apte 088, Krishnamacharya , Schrader

. . . .

255 नारदसङ्ग्रहसंहिता **NĀRADASAṄGRAHA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 89, Krishnamacharya , Schrader

. . . .

256 नारदोत्तरसंहिता **NARADOTTARA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya , Apte 92, Krishnamacharya 68, Schrader

. . . .

257 नारदोत्तरविज्ञानसंहिता **NĀRADOTTARAVIJÑĀNA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 094, Apte , Krishnamacharya , Schrader

. . . .

258 नारायणात्मकतन्त्रम् **NĀRĀYAṆĀTMAKA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 097?, Apte , Krishnamacharya 70?, Schrader

Remarks
- The lists of Venkatacharya and Krishnamacharya show it as 'Nārāyaṇa Tantram'.
- वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'नारायणतन्त्रम्' इति निर्देशः।

. . . .

259 नारायणीयतन्त्रम् **NĀRĀYAṆĪYA-TANTRAM**

- Saṁhitā Support 3
- Venkatacharya 099, Apte , Krishnamacharya , Schrader 072?

Remarks
- Schrader mentions both 'Nārāyaṇa' and 'Nārāyaṇīya'.
- श्रेडरसूचौ ' नारायण' 'नारायणीय' इत्युभयमपि वर्तते।

. . . .

260 नृकेसरीसंहिता **NṚKESARĪ-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 100?, Apte , Krishnamacharya , Schrader

Remarks
- The name has three saṁhitā supports. The first mentions it as 'Nṛkesari' and the other two show 'Nṛkesarī'. Venkatacharya mentions it as 'Nṛkesari Saṁhitā.
- अस्य नाम्नस्त्रयः संहिताधारा वर्तन्ते। तत्रैकस्मिन् 'नृकेसरि' इति अपरयोः 'नृकेसरी' इति। वेङ्कटाचार्यसूचौ 'नृकेसरिसंहिता' इति निर्देशः।

. . . .

261 नैर्ऋततन्त्रम् **NAIRṚTA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 101?, Apte 094, Krishnamacharya 071, Schrader 073

Remarks
- Venkatacharya mentions it as 'Nairṭa Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'नैर्ऋतसंहिता' इति निर्देशः।

. . . .

262 पक्षीसंहिता **PAKṢĪ-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 95, Krishnamacharya , Schrader 74

. . . .

263 पञ्चतत्त्वसंहिता **PAÑCATATTVA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 102, Apte 103, Krishnamacharya 072, Schrader

. . . .

264 पद्मसंहिता **PADMA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

265 पद्मोद्भवपुराणसंहिता **PADMODBHAVAPURĀṆA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 106?, Apte , Krishnamacharya , Schrader

Remarks
- Venktacharya's list includes it, but is not found in the authoritative sources cited by him. In 'Viṣvaksena Saṁhitā' (10/133, p.73) and 'Sanatkumāra Saṁhitā' '(Śivarātram', 7/13, p.181) its name is given. Hence, its inclusion here with two saṁhitā supports.
- नामाभिधानमिदं वेङ्कटाचार्यसूचौ प्राप्यते किन्तु तेन प्रदत्ते आधारे न प्राप्यते । विष्वक्सेनसंहिता १०/१३३ अध्याये, ७९ तमे पृष्ठाङ्के; सनत्कुमारसंहितायां शिवरात्रे ७/१३ अध्याये, १८१ तमे पृष्ठे च नामेदं प्राप्यते। अतोऽत्र द्वौ संहिताधारौ प्रदत्तौ।

. . . .

266 परपौरुषसंहिता **PARAPAURUṢA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

267 पवनसंहिता **PAVANA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 109, Apte , Krishnamacharya , Schrader

. . . .

268 पाणिनीयमहातन्त्रम् **PĀṆINĪYA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 111, Apte 105, Krishnamacharya 78?, Schrader 82

Remarks
- Krishnamacharya lists it as 'Paniniya Saṁhitā'
- कृष्णमाचार्यसूचौ ' पाणिनीयसंहिता 'इति निर्देशः।

. . . .

269 पारमैश्वर्यसंहिता **PĀRAMAIŚVARYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 113, Apte , Krishnamacharya , Schrader

. . . .

270 पाराशरसंहिता **PĀRĀŚARA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

271 पाराशर्यमहातन्त्रम् **PĀRĀŚARYA-MAHĀTANTRAM**

- Saṁhitā Support 6
- Venkatacharya 114?, Apte , Krishnamacharya , Schrader 80?

Remarks
- Venkatacharya mentions it as 'Pārāśarya Saṁhitā '. Schrader lists it as both 'Parāṣara' 'Pārāṣarya'
- वेङ्कटाचार्यसूचौ 'पाराशर्यसंहिता' इति निर्देशः। श्रेडरनामावल्यां 'पराशर' 'पाराशर्य' इत्युभयथापि।

. . . .

272 पारिषदसंहिता **PĀRIṢADA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 115?, Apte 109, Krishnamacharya 82, Schrader 86

Remarks
- Venkatacharya mentions it as 'Pāriṣad Saṁhitā '.
- वेङ्कटाचार्यसूचौ 'पारिषद् संहिता' इति निर्देशः।

. . . .

273 पार्वतसंहिता **PĀRVATA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 116, Apte 111, Krishnamacharya , Schrader 85?

Remarks
- Schrader shows it as 'Pārāvata'. Apte in his list at sr.no.108 also mentions it as 'Pārāvata
- श्रेडरसूचौ 'पारावत' इति, आप्टेसूचौ १०८ तमे क्रमाङ्केऽपि 'पारावत' इति निर्देशः।

. . . .

274 पार्षदसंहिता **PĀRṢADA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 117?, Apte , Krishnamacharya , Schrader

Remarks
- In the lists of Venkatacharya and 'Viśvāmitra Saṁhitā' at sr.no.96, 'Pārṣa Saṁhitā' is mentioned, but which seems to be a printing error.
- वेङ्कटाचार्यसूचौ, विश्वामित्रसंहिताया नामावल्यां ९६ तमे क्रमाङ्के च 'पार्षसंहिता' इति निर्देशः प्राप्यते, मुद्रणदोषस्य सम्भावना विचारणीया।

. . . .

275 पावकसंहिता **PĀVAKA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 118, Apte 110, Krishnamacharya , Schrader 87

. . . .

276 पावनसंहिता **PĀVANA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 119, Apte 104, Krishnamacharya , Schrader

. . . .

277 पिङ्गलसंहिता **PIṄGALA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 83, Schrader

. . . .

278 पिप्पलसंहिता **PIPPALA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 120, Apte 112, Krishnamacharya , Schrader 88

. . . .

279 पुण्डरीकाक्षसंहिता **PUṆḌARĪKĀKṢA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 121, Apte 117, Krishnamacharya 84, Schrader 89

. . . .

280 पुरुषसंहिता **PURUṢA-SAṀHITĀ**

- Saṁhitā Support 2?
- Venkatacharya 122, Apte , Krishnamacharya 85, Schrader

Remarks

- It has two Saṁhitā supports: 'Pūruṣam' and 'Puruṣam'. Also 'Pūruṣa Saṁhitā' and 'Puruṣa Saṁhitā' are both found in Saṁhitās. Venkatacharya and Krishnamacharya show it in their lists as 'Puruṣa Saṁhitā'.
- अस्य नाम्नो द्वावाधारौ प्राप्येते। तयोरेकस्मिन् 'पूरुषम्' इति, अपरस्मिश्च 'पुरुषम्' इति निर्देशः। एवं 'पूरुषसंहिता' 'पुरुषसंहिता' इत्युभयोरपि संहिताधारौ प्राप्येते । वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'पुरुषसंहिता' इति निर्देशः।

. . . .

281 पुलस्त्यसंहिता **PULASTYA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 124 , Apte , Krishnamacharya 87 , Schrader

. . . .

282 पुलहतन्त्रम् **PULAHA-TANTRAM**

- Saṁhitā Support 4
- Venkatacharya 125?, Apte 114, Krishnamacharya 88?, Schrader 94?

Remarks

- Venkatacharya notes it as 'Pulaka Saṁhitā '. This seems to be a printing error, because in all the supportive sources, it is given as 'Pulaha Tantram'. Krishnamacharya enlists it as 'Pulaha Saṁhitā'. Schrader mentions it as 'Paulaha'.
- वेङ्कटाचार्यसूचौ 'पुलकसंहिता' इति निर्देशे मुद्रणदोषः सम्भाव्यते, यतस्तत्र दत्तेष्वाधारेषु 'पुलहतन्त्रम्' इति वर्तते। कृष्णमाचार्यसूचौ 'पुलहसंहिता', श्रेडरसूचौ च 'पौलह' इति निर्देशः।

. . . .

283 पुष्करसंहिता **PUṢKARA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

284 पुष्कलसंहिता **PUṢKALA-SAṀHITĀ**

- Saṁhitā Support 1

Venkatacharya 126, Apte 115, Krishnamacharya 89, Schrader

. . . .

285 पुष्टितन्त्रम् **PUṢṬI-TANTRAM**

- Saṁhitā Support 4
- Venkatacharya 127, Apte 116, Krishnamacharya 90, Schrader 108?

Remarks
- Schrader mentions both 'Bhūmi and Puṣṭi'.
- श्रेडरनामावल्यां 'भूमि' 'पुष्टि' इत्युभयोर्निर्दिशः।

. . . .

286 पैङ्गलसंहिता **PAIṄGALA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 128, Apte 119, Krishnamacharya 91, Schrader 92

. . . .

287 पैप्पलसंहिता **PAIPPALA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 129, Apte , Krishnamacharya 92, Schrader

. . . .

288 पौलस्त्यसंहिता **PAULASTYA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 130, Apte 120, Krishnamacharya , Schrader 93

. . . .

289 प्रकाशसंहिता **PRAKĀŚA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 5-B, Krishnamacharya , Schrader

. . . .

290 प्राचेतससंहिता **PRĀCETASA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 134, Apte 122, Krishnamacharya 96, Schrader 98

Remarks ◆ 'Prācetākhyā' is mentioned at sr.no.91 in the list of 'Mārkaṇḍeya Saṁhitā'.

◆ मार्कण्डेयसंहिताया नामावल्यां ९१ तमे क्रमाङ्के 'प्राचेताख्या' इति निर्देशः। स च निर्देशोऽस्यैव स्यादित्यनुमीयते।

. . . .

291 प्राह्लादसंहिता **PRĀHLADA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

292 बलभद्रसंहिता **BALABHADRA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 135, Apte 126, Krishnamacharya 97, Schrader 99

. . . .

293 बलीसंहिता **BALĪ-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 125, Krishnamacharya , Schrader

. . . .

294 बार्हस्पत्यसंहिता **BĀRHASPATYA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 136, Apte 127, Krishnamacharya , Schrader 100

. . . .

295 बुद्धसंहिता **BUDDHA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 128, Krishnamacharya , Schrader

. . . .

296 बृहदारण्यसंहिता **BṚHADĀRAṆYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 136, Krishnamacharya , Schrader

. . . .

297 बृहद्राघवसंहिता **BṚHADRĀGHAVA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader 101

. . . .

298 ब्रह्मनारदसंहिता **BRAHMANĀRADA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 140, Apte , Krishnamacharya , Schrader 104

. . . .

299 ब्रह्मनारदसंवादसंहिता **BRAHMANĀRADASAṀVĀDA—SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 138, Krishnamacharya , Schrader

. . . .

300 ब्रह्मसिद्धान्तसंहिता **BRAHMASIDDHĀNTA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 141, Apte 139, Krishnamacharya , Schrader

. . . .

301 ब्रह्माण्डसंहिता **BRAHMĀṆḌA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 139, Apte 141, Krishnamacharya 101, Schrader

. . . .

302 ब्राह्मेयसंहिता **BRĀHMEYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

303 भविष्यसंहिता **BHAVIṢYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 130, Krishnamacharya , Schrader

. . . .

304 भार्गवीयमहातन्त्रम् **BHĀRGAVĪYA- MAHĀTANTRAM**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader 107?

Remarks
- Schrader mentions both 'Bhārgavīya' and 'Bhārgava'.
- श्रेडरसूच्यां 'भार्गवीय' 'भार्गव' इत्युभयं प्राप्यते।

. . . .

305 भुवनमोहनसंहिता **BHUVANAMOHANA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 134, Krishnamacharya , Schrader

. . . .

306 भूतन्त्रम् **BHŪ-TANTRAM**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 105, Schrader

. . . .

307 भूमतन्त्रम् **BHŪMA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

308 भूमिसंहिता **BHŪMI-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 145, Apte 137, Krishnamacharya 106, Schrader 108?

Remarks
- Schrader's list includes both 'Bhūmi' and 'Puṣti'.
- श्रेडरसूचौ 'भूमि' 'पुष्टि' इत्युभयं प्राप्यते।

. . . .

309 भृगुसंहिता **BHṚGU-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte 135, Krishnamacharya , Schrader

. . . .

310 मत्स्यसंहिता **MATSYA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 149, Apte , Krishnamacharya 107?, Schrader

Remarks
- Krishnamacharya mentions 'Matsya Tantram'.
- कृष्णामाचार्यसूचौ 'मत्स्यतन्त्रम्' इति निर्देशः।

. . . .

311 मद्गलसंहिता **MADGALA-SAṀHITĀ**

- Saṁhitā Support ?
- Venkatacharya 146, Apte , Krishnamacharya , Schrader

Remarks
- Venkatacharya finds support for the present saṁhitā in sr. no. 34 in the list of 'Puruṣottam Saṁhitā. But against this number, 'Maudgalam' is mentioned. Hence, the given authority seems debateable. In venkatacharya's List at no. 174 'Maudgala Saṁhitā is mentioned separately. Hence it is not appropriate to understand the 'Madgala Saṁhitā mentioned here to be the same as the 'Maudgala Saṁhitā Listed at no. 174.
- वेङ्कटाचार्येणाऽस्याः संहिताया आधारः पुरुषोत्तमसंहितायाः नामावल्यां ३४ तमे क्रमाङ्के कथितः। अस्मिन् क्रमाङ्के तु'मौद्गलम्' इति निर्देशः वर्तते। अतः मद्गलसंहितायाः आधारः चिन्त्यः। वेङ्कटाचार्यसूचौ १७४ तमे क्रमाङ्के निर्दिष्टा 'मौद्गलसंहिता' त्वपरा। अतः 'मद्गलसंहिता' एव मौद्गलसंहिता इत्ययुक्तं प्रतिभाति।

. . . .

312 मधुसङ्ग्रहसंहिता **MADHUSAṄGRAHA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 147?, Apte 143, Krishnamacharya , Schrader

Remarks ◆ Venktacharya's list includes 'Madhuśaṅkā Saṁhitā, which seems to be a printing error, because his sources mention 'Madhusaṅgrah Saṁhitā'.

◆ वेङ्कटाचार्यसूचौ 'मधुशङ्कासंहिता' इति निर्दिष्टम्, तत्र मुद्रणदोषः सम्भाव्यते, यतो हि तैर्दत्तेष्वाधारेषु 'मधुसङ्ग्रहसंहिता' इति निर्देशो वर्तते।

. . . .

313 मधुसूदनसंहिता **MADHUSŪDANA-SAṀHITĀ**

◆ Saṁhitā Support 1

◆ Venkatacharya 148, Apte 142, Krishnamacharya 108?, Schrader 109

Remarks ◆ Krishnamacharya mentions it as 'Madhusūdana Tantram'.

◆ कृष्णमाचार्यसूचौ 'मधुसूदनतन्त्रम्' इति निर्देशः।

. . . .

314 मनुसंहिता **MANU-SAṀHITĀ**

◆ Saṁhitā Support 3

◆ Venkatacharya 151, Apte 144, Krishnamacharya 109, Schrader

. . . .

315 मरीचिसंहिता **MARĪCI-SAṀHITĀ**

◆ Saṁhitā Support

◆ Venkatacharya , Apte , Krishnamacharya 110?, Schrader

Remarks ◆ In Krishnamacharya's catalogue it is given as follows 'Marīcipatalāt bhinnā syāt' (It is different from Marīcipatala)

◆ कृष्णामाचार्यसूचौ 'मरीचिपटलात् भिन्ना स्यात्' इति लिखितम्।

. . . .

316 महातन्त्रम् **MAHĀ-TANTRAM**

◆ Saṁhitā Support 5

◆ Venkatacharya 153, Apte , Krishnamacharya 112, Schrader

. . . .

317 महापुरुषसंहिता **MAHĀPURUṢA-SAṀHITĀ**

◆ Saṁhitā Support 1

◆ Venkatacharya 155, Apte 147, Krishnamacharya 113?, Schrader 110

Remarks ◆ Krishnamacharya enlists it as 'Mahāpuruṣa Tantram'.

◆ कृष्णमाचार्यसूचौ 'महापुरुषतन्त्रम्' इति निर्देशः।

. . . .

318 महाप्राज्ञसंहिता **MAHĀPRĀJÑA-SAṀHITĀ**

◆ Saṁhitā Support

◆ Venkatacharya , Apte 146, Krishnamacharya , Schrader 111

. . . .

319 महाविष्णुसंहिता **MAHĀ VIṢṆU-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 149, Krishnamacharya , Schrader

. . . .

320 महीतन्त्रम् **MAHĪ-TANTRAM**

- Saṁhitā Support ?
- Venkatacharya 158?, Apte , Krishnamacharya , Schrader

Remarks
- Venkatacharya cites sr. no. 102 from the list of 'Bhāradvāja Saṁhitā as the source of the present saṁhitā. But 'Mahātantram' appears against that number. Hence, the authoritative source for 'Mahī Tantram' is open to doubt.
- वेङ्कटाचार्येणाऽस्य तन्त्रस्य आधारो भारद्वाजसंहितायार्नामावले: १०२ क्रमाङ्के कथित:। अस्मिन् क्रमाङ्के तु 'महातन्त्रम्' इत्यस्य निर्देशात् महीतन्त्रस्याऽऽधारश्चिन्त्य:।

. . . .

321 महीप्रश्नसंहिता **MAHĪPRAŚNA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 159, Apte 151, Krishnamacharya 116, Schrader 114

. . . .

322 महेन्द्रतन्त्रम् **MAHENDRA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya 117, Schrader 123?

Remarks
- Schrader mentions both 'Māhendra' and 'Mahendra'.
- श्रेडरसूचौ 'माहेन्द्र' 'महेन्द्र' इत्युभयथा निर्देश:।

. . . .

323 माङ्गलिकतन्त्रम् **MAṄGALIKA-TANTRAM**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 118, Schrader

. . . .

324 माण्डुक्यसंहिता **MĀṆDUKYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 153, Krishnamacharya , Schrader

. . . .

325 मात्स्यतन्त्रम् **MĀTSYA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader 115

. . . .

326 माधवसंहिता **MĀDHAVA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 161, Apte 156, Krishnamacharya 119, Schrader 116

. . . .

327 मानवसंहिता **MĀNAVA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 152, Apte 157, Krishnamacharya , Schrader 117

. . . .

328 मान्दरसंहिता **MĀNDARA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 150?, Apte 158?, Krishnamacharya , Schrader

Remarks

- Venkatacharya shows 'Mandra Saṁhitā', which is probably a printing error, because Saṁhitā support given by him mentions 'Māndaram'. Apte enlists it as 'Māndāra'.
- वेङ्कटाचार्यसूचौ 'मन्द्रसंहिता' इत्यस्ति तत्र मुद्रणदोषस्य शक्यताऽस्ति, यतो हि तेन प्रदत्ते संहिताऽऽधारे 'मान्दरम्' अस्ति। आप्टेसूचौ 'मान्दार' इति।

. . . .

329 मायातन्त्रम् **MĀYĀ-TANTRAM**

- Saṁhitā Support 4
- Venkatacharya 162, Apte 161, Krishnamacharya 120, Schrader 119

. . . .

330 मायावामनसङ्ग्रहसंहिता **MĀYĀVĀMANASAṆGRAHA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 162, Krishnamacharya , Schrader

. . . .

331 मायाविजयसंहिता **MĀYĀVIJAYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 154, Krishnamacharya , Schrader

. . . .

332 मायावैभवविन्याससंहिता **MĀYĀVAIBHAVAVINYĀSA-SAṀHITĀ**

- Saṁhitā Support 1

Venkatacharya 164?, Apte , Krishnamacharya , Schrader

Remarks

- Venkatacharya mentions it as 'Māvaibhvavinyāsam'. Probably it seems to be a printing error, because the cited saṁhitā support shows 'Māyāvaibhavavinyāsam'.
- वेङ्कटाचार्यसूचौ 'मावैभवविन्यासम्' इति निर्देशो दृश्यते तत्र मुद्रणदोषः सम्भाव्यते, यतस्तेन दत्ते संहिताऽऽधारे 'मायावैभवविन्यासम् ' इति निर्देशो वर्तते।

. . . .

333 मायावैभविकसंहिता **MĀYĀVAIBHAVIKA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 163, Apte , Krishnamacharya , Schrader

. . . .

334 मारीचसंहिता **MĀRĪCA-SAṀHITĀ**

- Saṁhitā Support 6
- Venkatacharya 165, Apte 160, Krishnamacharya , Schrader 118?

Remarks
- Schrader mentions it as 'Mārīci'.
- श्रेडरसूचौ 'मारीचि' इति निर्देशः।

. . . .

335 मार्कण्डेयसङ्ग्रहसंहिता **MĀRKṆDEYASAṄGRAHA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 124, Schrader

. . . .

336 मालासंहिता **MĀLĀ-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 163, Krishnamacharya , Schrader

. . . .

337 माहेन्द्रसंहिता **MĀHENDRA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 160, Apte 152, Krishnamacharya , Schrader 123?

Remarks
- Schrader's list includes both 'Māhendra' and 'Mahendra'.
- श्रेडरसूचौ 'माहेन्द्र' 'महेन्द्र' इत्युभयमपि।

. . . .

338 मिहिराख्यसंहिता **MIHIRĀKHYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 167?, Apte 164, Krishnamacharya 126?, Schrader

Remarks
- Venkatacharya and Krishnamacharya show 'Mihira Saṁhitā'. Mārkaṇḍeya Saṁhitā is the soruce of the present saṁhitā, which on its list at sr. no. 76, mentions Mihirākhyāhvayaḥ'.
- वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च, 'मिहिरसंहिता' इति निर्देशः। अस्या संहिताया आधारभूतायाः मार्कण्डेयसंहितायाः नामावल्यां ७६ तमे क्रमाङ्के 'मिहिराख्याह्वयः' इति पाठः।

. . . .

339 मुकुन्दसंहिता **MUKUNDA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 168, Apte 165, Krishnamacharya 127, Schrader

. . . .

340 मुद्गलसंहिता **MUDGALA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

341 मूलसंहिता **MŪLA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 169, Apte 166, Krishnamacharya 128, Schrader 124

. . . .

342 मेदिनीपतिसंहिता **MEDINĪPATI-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 170, Apte 167, Krishnamacharya 121, Schrader 125

. . . .

343 मेरुसंहिता **MERU-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 171, Apte , Krishnamacharya 129, Schrader

. . . .

344 मेरुगङ्गासंहिता **MERUGAṄGĀ-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 172, Apte 168, Krishnamacharya , Schrader

. . . .

345 मैत्रेयतन्त्रम् **MAITREYA-TANTRAM**

- Saṁhitā Support 3
- Venkatacharya 173?, Apte 169, Krishnamacharya 130?, Schrader 126

Remarks
- Venkatacharya and Krishnamacharya mention it as 'Maitreya Saṁhitā'.
- वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ च 'मैत्रेयसंहिता' इति निर्देशः।

. . . .

346 मौद्गलसंहिता **MAUDGALA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 174, Apte 170, Krishnamacharya 131, Schrader 127

. . . .

347 यज्ञमूर्तिमहातन्त्रम् **YAJÑAMŪRTI - MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 177?, Apte 171, Krishnamacharya 132?, Schrader 128

Remarks
- Venkatacharya's schedule shows 'Yajñamūrti Saṁhitā'. Krishnamacharya mentions it as 'Yajñamūrti Tantram'.
- वेङ्कटाचार्यसूचौ 'यज्ञमूर्तिसंहिता', कृष्णमाचार्यसूचौ 'यज्ञमूर्तितन्त्रम्' इति निर्देशः।

. . . .

348 यमतन्त्रम् **YAMA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte 172, Krishnamacharya 133?, Schrader 129?

Remarks
- Krishnamacharya enlists it as 'Yama Saṁhitā'. Schrader shows both 'Yama' and 'Yāmya'.
- कृष्णमाचार्यसूचौ 'यमसंहिता ' इति निर्देशः। श्रेडरसूचौ 'यम' 'याम्य' इत्युभयं निर्दिष्टम्।

. . . .

349 याज्ञवल्क्यसंहिता **YĀJÑAVALKYA-SAṀHITĀ**

- Saṁhitā Support 6
- Venkatacharya 178, Apte 173, Krishnamacharya 134?, Schrader 130

Remarks
- Krishnamacharya enlists it as 'Yājñavalkya Tantram'. In the catalogue of 'Viṣṇu Tantra' at no. 122 it is listed as 'Yājñavalkya Mahātantram'.
- कृष्णमाचार्यसूचौ 'याज्ञवल्क्यतन्त्रम्' इति निर्दिष्टम् । विष्णुतन्त्रनामावल्यां १२२ तमे क्रमाङ्के 'याज्ञवल्क्यमहातन्त्रम्' इति सूचितम्।

. . . .

350 याज्ञवल्कीयसंहिता **YĀJÑAVALKĪYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

351 याम्यसंहिता **YĀMYA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 179, Apte 174, Krishnamacharya , Schrader 129?

Remarks
- Schrader shows both 'Yama' and 'Yāmya'.
- श्रेडरसूचौ 'याम्य' 'यम' इत्युभयं निर्दिष्टम्।

. . . .

352 योगसंहिता **YOGA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 175, Apte 175, Krishnamacharya , Schrader 131

. . . .

353 योगरहस्यतन्त्रम् **YOGARAHASYA-TANTRAM**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 135, Schrader

. . . .

354 योगहृदयसंहिता **YOGAHṚDAYA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 176, Apte 176, Krishnamacharya 136?, Schrader 132

Remarks ♦ Krishnamacharya mentions it as 'Yogahṛdaya Tantram'.

♦ कृष्णमाचार्यसूचौ 'योगहृदयतन्त्रम्' इति निर्दिष्टम्।

. . . .

355 रत्नाख्यसंहिता **RATNĀKHYA-SAṀHITĀ**

♦ Saṁhitā Support

♦ Venkatacharya , Apte 177, Krishnamacharya , Schrader

. . . .

356 राघवसंहिता **RĀGHAVA-SAṀHITĀ**

♦ Saṁhitā Support 3

♦ Venkatacharya 180, Apte 178, Krishnamacharya 137, Schrader 133? ′

Remarks ♦ Schrader mentions both 'Rāghava' and 'Rāghavīya'.

♦ श्रेडरसूचौ 'राघव' 'राघवीय' इत्युभयमपि।

. . . .

357 राघवीयसंहिता **RĀGHAVĪYA-SAṀHITĀ**

♦ Saṁhitā Support

♦ Venkatacharya , Apte , Krishnamacharya , Schrader 133?

Remarks ♦ Schrader mentions both 'Rāghava' and 'Rāghavīya'.

♦ श्रेडरसूचौ 'राघव' 'राघवीय' इत्युभयमपि।

. . . .

358 रुद्रसंहिता **RUDRA-SAṀHITĀ**

♦ Saṁhitā Support

♦ Venkatacharya 181?, Apte 179?, Krishnamacharya , Schrader

Remarks ♦ Venkatacharya has cited 'Viṣṇu Tantram' as the support of the present saṁhitā. The name is, however, not found in the schedule of 'Viṣṇu Tantram'. The stated support, therefore, appears to be doubtful. It is mentioned as 'Rudrākhya' by Apte.

♦ वेङ्कटाचार्येणाऽस्याः संहिताया आधारो विष्णुतन्त्रमिति कथितम् । विष्णुतन्त्रस्य सम्पूर्णायां नामावल्यां तु नेदं प्राप्यते। अतोऽस्याऽऽधारश्चिन्त्यः। आप्टेसूचौ 'रुद्राख्य' इति निर्देशः।

. . . .

359 रोमशसंहिता **ROMAŚA-SAṀHITĀ**

♦ Saṁhitā Support 3

♦ Venkatacharya 182, Apte 180, Krishnamacharya 138, Schrader

. . . .

360 लक्ष्मीतिलकसंहिता **LAKṢMĪTILAKA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya 184?, Apte 182, Krishnamacharya 140?, Schrader

Remarks ♦ Venkatacharya and Krishnamacharya enlist it as 'Lakṣmi Tīlakam'.

♦ वेङ्कटाचार्यसूचौ कृष्णमाचार्यसूचौ चेत्युभयत्र 'लक्ष्मीतिलकम्' इति निर्देश :।

. . . .

361 लक्ष्मीनारायणतन्त्रम् **LAKṢMĪNĀRĀYAṆA - TANTRAM**

♦ Saṁhitā Support 1

♦ Venkatacharya 185, Apte 184, Krishnamacharya 141, Schrader 135

. . . .

362 लक्ष्मीपतिमहातन्त्रम् **LAKṢMĪPATI-MAHĀTANTRAM**

♦ Saṁhitā Support 1

♦ Venkatacharya 186, Apte 183, Krishnamacharya 142?, Schrader 136

Remarks ♦ Krishnamacharya describes it as 'Lakṣmipati Tantram'.

♦ कृष्णमाचार्यसूचौ 'लक्ष्मीपतितन्त्रम्' इति निर्दिष्टम्।

. . . .

363 लाङ्गलसंहिता **LĀṄGALA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya 187, Apte 185, Krishnamacharya 143, Schrader 137

. . . .

364 लैङ्गसंहिता **LAIṄGA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya 188, Apte 186, Krishnamacharya 144?, Schrader

Remarks ♦ Krishnamacharya mentions 'Laiṅga Tantram'.

♦ कृष्णमाचार्यसूचौ 'लैङ्गतन्त्रम्' इति निर्देश :।

. . . .

365 लैङ्ग्यसंहिता **LAIṄGYA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

366 वसुसंहिता **VASU-SAṀHITĀ**

♦ Saṁhitā Support 3

♦ Venkatacharya 192, Apte 189?, Krishnamacharya 145?, Schrader 139

Remarks ♦ Apte enlists it as 'Vasū'. Krishnamacharya enlists it as 'Vasu Tantram'.

♦ आप्टेसूचौ 'वसू' इति, कृष्णमाचार्यसूच्यां 'वसुतन्त्रम्' इति निर्देशः।

. . . .

367 वह्निसंहिता **VAHNI-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 190, Krishnamacharya , Schrader

. . . .

368 वागीशसंहिता **VĀGĪŚA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 193, Apte 192, Krishnamacharya 146?, Schrader 140

Remarks
- Krishnamacharya enlist it as 'Vagīśa Tantram'.
- कृष्णमाचार्यसूचौ 'वागीशतन्त्रम्' इति निर्दिष्टम् ।

. . . .

369 वामदेवसंहिता **VĀMADEVA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 194, Apte 192A, Krishnamacharya 147, Schrader 141

. . . .

370 वायव्यसंहिता **VĀYAVYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 194, Krishnamacharya , Schrader 145?

Remarks
- Schrader shows three titles 'Vāyu', 'Vāyavya' and 'Vāyavīya'.
- श्रेडरसूचौ 'वायु' 'वायव्य' 'वायवीय' इति त्रयं प्राप्यते।

. . . .

371 वायवीयसंहिता **VĀYAVĪYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 149, Schrader 145?

Remarks
- Schrader shows three titles 'Vāyu' 'Vāyavya' and 'Vāyavīya'.
- श्रेडरसूचौ 'वायु' 'वायव्य' 'वायवीय' इति त्रयं प्राप्यते।

. . . .

372 वाराहसंहिता **VĀRĀHA-SAṀHITĀ**

- Saṁhitā Support 5
- Venkatacharya 197?, Apte 187?, Krishnamacharya 150, Schrader 146

Remarks
- Apte mentions 'Varāha'. In Venkatacharya's schedule at no. 189, 'Varāha Purāṇa Saṁhitā' is shown. It seems to be a change of name of 'Varāha Saṁhitā'. Because the saṁhitā support enlists 'Vārāham'.
- आप्टेसूचौ 'वराह' इति निर्दिष्टम् । वेङ्कटाचार्यसूचौ १८९ तमे क्रमाङ्के 'वराहपुराणसंहिता' इत्यस्ति तत्खलु वाराहसंहिताया एव नामान्तरमिति सम्भाव्यते यतो हि तत्र प्रदर्शितायां आधारपट्टिकायां 'वाराहम्' इत्येव प्राप्यते।

. . . .

373 वाराहमिहिरसंहिता **VĀRĀHAMIHIRA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 190?, Apte 188?, Krishnamacharya , Schrader 138?

Remarks
- Venkatacharya enlists it as 'Varāhamihira Saṁhitā'. Both Schrader and Apte mention Varāhamihira.
- वेङ्कटाचार्यसूचौ 'वराहमिहिरसंहिता' इति निर्दिष्टम् । श्रेडरसूचौ आप्टेसूचौ च 'वराहमिहिर' इति निर्देशः।

. . . .

374 वारुणसंहिता **VĀRUṆA-SAṀHITĀ**

- Saṁhitā Support 7
- Venkatacharya 198, Apte 191, Krishnamacharya 151?, Schrader 147

Remarks
- Krishnamacharya mentions it as 'Vāruṇa Tantram'.
- कृष्णमाचार्यसूचौ 'वारुणतन्त्रम्' इति निर्दिष्टम् ।

. . . .

375 वाल्मीकिसंहिता **VĀLMĪKI-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 199, Apte 195, Krishnamacharya 152?, Schrader 148?

Remarks
- Krishnamacharya mentions it as 'Vālmiki Tantram'. Schrader shows it as 'Vālmīka'.
- कृष्णमाचार्यसूचौ 'वाल्मीकितन्त्रम्', श्रेडरसूचौ 'वाल्मीक' इति निर्दिष्टम्।

. . . .

376 वाह्निकसंहिता **VĀHNIKA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader 151

. . . .

377 विजयासंहिता **VIJAYĀ-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 200, Krishnamacharya , Schrader

. . . .

378 विज्ञानसंहिता **VIJÑĀNA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya , Apte 198, Krishnamacharya , Schrader

. . . .

379 विप्लवसंहिता **VIPLAVA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya 155, Schrader

. . . .

380 विरिञ्चसंहिता **VIRIÑCA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 202, Apte 199?, Krishnamacharya 156?, Schrader 152?

Remarks
- Both Apte and Schrader show it as 'Viriñci'. Krishnamacharya enlists it as 'Viriñci Saṁhitā'.
- आप्टेसूचौ श्रेडरसूचौ च 'विरिञ्चि' इति, कृष्णमाचार्यसूचौ 'विरिञ्चिसंहिता' इति च निर्देशः।

. . . .

381 विष्णुनामसंहिता **VIṢṆUNĀMA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 209, Krishnamacharya , Schrader

. . . .

382 विष्णुपूर्वकसंहिता **VIṢṆUPŪRVAKA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 208, Apte , Krishnamacharya , Schrader

. . . .

383 विष्णुभाषितसंहिता **VIṢṆUBHĀṢITA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 2-B, Krishnamacharya , Schrader

. . . .

384 विष्णुमहोदधिसंहिता **VIṢṆUMAHODADHI-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 210, Krishnamacharya , Schrader

. . . .

385 विष्णुयोगमहातन्त्रम् **VIṢṆUYOGA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 209, Apte 208, Krishnamacharya 162?, Schrader 160

Remarks
- Krishnamacharya mentions it as 'Viṣṇuyoga Tantram'.
- कृष्णमाचार्यसूचौ 'विष्णुयोगतन्त्रम्' इति निर्दिष्टम् ।

. . . .

386 विष्णुवैभवतन्त्रम् **VIṢṆUVAIBHAVA-TANTRAM**

- Saṁhitā Support
- Venkatacharya , Apte 212, Krishnamacharya 164, Schrader 162

. . . .

387 विष्णुवैभविकसंहिता **VIṢṆUVAIBHAVIKA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 211, Apte , Krishnamacharya , Schrader

. . . .

388 विष्णुसद्भावसंहिता **VIṢṆUSADBHĀVA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 213, Apte 213, Krishnamacharya 167?, Schrader 163

Remarks
- Krishnamacharya shows 'Viṣṇusadbhāva Tantram'.
- कृष्णमाचार्यसूचौ ''विष्णुसद्भावतन्त्रम्' इति निर्दिष्टम् ।

. . . .

389 विष्णुसंभवसंहिता **VIṢṆUSAṀBHAVA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 212, Apte 216, Krishnamacharya 165?, Schrader 164

Remarks
- Krishnamacharya mentions it as 'Viṣṇusambhavam Saṁhitā'.
- कृष्णमाचार्यसूच्यां 'विष्णुसंभवम्' इति निर्देशः।

. . . .

390 विष्णुसारतन्त्रम् **VIṢṆUSĀRA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 215, Apte 214, Krishnamacharya 168, Schrader 165

. . . .

391 वीरसंहिता **VĪRA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya , Apte , Krishnamacharya 172, Schrader

. . . .

392 वीरमाङ्गलिकसंहिता **VĪRAMĀṄGALIKA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 220, Apte 225, Krishnamacharya , Schrader

. . . .

393 वृद्धब्रह्मसंहिता **VṚDDHABRAHMA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 11-B, Krishnamacharya , Schrader

. . . .

394 वैकुण्ठसंहिता **VAIKUṆṬHA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 221, Apte 218, Krishnamacharya 173, Schrader 169

. . . .

395 वैखानससंहिता **VAIKHĀNASA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 222, Apte 219, Krishnamacharya , Schrader

. . . .

396 वैजयन्तसंहिता **VAIJAYANTA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 223, Apte 223, Krishnamacharya 174?, Schrader

Remarks
- Krishnamacharya enlists it as 'Vaijayantī Saṁhitā'. Kapiñjala Saṁhitā- published from Bhadrācalam in 1931- mentions 'Vaijayantī'. At sr. no. 51 on. p.106 of DBPP. H. Daniel Smith's catalogue of Kapiñjala Saṁhitā it is included 'Vaijayanta'.
- कृष्णमाचार्यसूचौ 'वैजयन्तीसंहिता' इत्यस्ति। भद्राचलम् इति स्थानात् १९३१ ईशवीयाब्दे प्रकाशितायाः कपिञ्जलसंहितायाःनामावल्यां ५१ तमे क्रमाङ्के 'वैजयन्ति' इत्यस्ति। डीबीपीपी पुस्तके १०६ तमे पृष्ठे डेनियलस्मिथेन प्रदत्तायां कपिञ्जलसंहितायाः नामावल्यां ५१ तमे क्रमाङ्के 'वैजयन्त' इति निर्दिष्टम् ।

. . . .

397 वैनतेयसंहिता **VAINATEYA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 224, Apte 224, Krishnamacharya 175, Schrader

. . . .

398 वैभवतन्त्रम् **VAIBHAVA-TANTRAM**

- Saṁhitā Support 3
- Venkatacharya 225, Apte 221, Krishnamacharya 176?, Schrader 170

Remarks
- Krishnamacharya mentions it as 'Vaibhava Saṁhitā'.
- कृष्णमाचार्यसूचौ 'वैभवसंहिता' इति निर्दिष्टम् ।

. . . .

399 वैयाससंहिता **VAIYĀSA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader 171?

Remarks
- Schrader mentions both 'Vaiyāsa' and 'Vyāsa'.
- श्रेडरसूचौ 'वैयास' 'व्यास' इत्युभयं निर्दिष्टम्।

. . . .

400 वैय्यास्यसंहिता **VAIYYĀSYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 226?, Apte , Krishnamacharya , Schrader

Remarks ◆ Venkatacharya mentions it as 'Vaiyasya Saṁhitā', which seems to be a printing error, because the supportive source shows 'Vaiyyāsyam'.

◆ वेङ्कटाचार्यसूचौ 'वैयस्यसंहिता' इति निर्दिष्टम् , तत्र मुद्रणदोषस्य सम्भावना वर्तते यतो हि तत्र प्रदर्शिताऽऽधारपट्टिकायां 'वैय्यास्यम्' इति प्राप्यते।

. . . .

401 वैश्वावतारितसंहिता **VAIŚVĀVATĀRITA-SAṀHITĀ**

◆ Saṁhitā Support 1

◆ Venkatacharya 227?, Apte , Krishnamacharya , Schrader

Remarks ◆ Venkatacharya mentions it as 'Vaiśvātari Saṁhitā', which seems to be a printing error, because the supportive source shows ''Vaiśvāvatāritam'.

◆ वेङ्कटाचार्यसूचौ 'वैश्वातरिसंहिता' इति निर्दिष्टम् , तत्र मुद्रणदोषस्य सम्भावना वर्तते यतो हि तत्र प्रदर्शिताऽऽधारपट्टिकायां 'वैश्वावतारितम्' इति प्राप्यते।

. . . .

402 वैष्णवसंहिता **VAIṢṆAVA-SAṀHITĀ**

◆ Saṁhitā Support 1

◆ Venkatacharya , Apte , Krishnamacharya , Schrader ,

. . . .

403 वैहायससंहिता **VAIHĀYASA-SAṀHITĀ**

◆ Saṁhitā Support 2

◆ Venkatacharya 228, Apte 220, Krishnamacharya 177, Schrader 172

Remarks ◆ It seems to be a probable change of name of 'Vaihāyasī Saṁhitā'.

◆ इदं वैहायसीसंहिताया एव नामान्तरमस्तीति सम्भावना वर्तते।

. . . .

404 शक्रसंहिता **ŚAKRA-SAṀHITĀ**

◆ Saṁhitā Support 1

◆ Venkatacharya 230, Apte 226, Krishnamacharya 179, Schrader 173?

Remarks ◆ Schrader shows it as 'Śarva' (Śakra?)'.

◆ श्रेडरसूचौ 'शर्व' (शक्र?)' इति निर्देशः।

. . . .

405 शतसाहस्रिका संहिता **ŚATASĀHASRIKĀ-SAṀHITĀ**

◆ Saṁhitā Support

◆ Venkatacharya 231?, Apte , Krishnamacharya , Schrader

Remarks ◆ Venkatacarya mentions 'Śatasāhasrikā' in his list, but this name however, is not found therein. This name is found in Sanatkumāra Saṁhitā'. (Ṛṣirātra, 1/20 on p.309)

◆ वेङ्कटाचार्यसूचौ 'शतसाहस्रिका' नाम प्राप्यते. परन्तु तन्निदर्शिताधारपट्टिकायां नास्ति। सनत्कुमारसंहितायाम् ऋषिरात्रे १/२० तमेऽध्याये एतन्नाम प्राप्यते।

. . . .

406 शाम्बरतन्त्रम् **ŚAṀBARA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 232?, Apte 235, Krishnamacharya , Schrader

Remarks
- Venkatacharya mentions 'Saṁbara Saṁhitā', which appears to be a printing error; because its saṁhitā support shows 'Śaṁbara Tantram'.
- वेङ्कटाचार्यसूचौ 'सम्बरसंहिता' इति निर्दिष्टम् , तत्र मुद्रणदोषस्य सम्भावना वर्तते यतो हि तत्र प्रदर्शिताऽऽधारपट्टिकायां 'शम्बरतन्त्रम्' इति प्राप्यते।

. . . .

407 शर्वसंहिता **ŚARVA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 233?, Apte 228, Krishnamacharya , Schrader 173?

Remarks
- Schrader shows it as 'Śarva' (Śakra?). Venkatacharya mentions it as 'Sarva Saṁhitā', which appears to be a printing error; because its saṁhitā support shows 'Śarva Saṁhitā'. Apte's schedule, on no. 267, mentions 'Sarva'.
- वेङ्कटाचार्यसूचौ 'सर्वसंहिता' इति निर्दिष्टम् , तत्र मुद्रणदोषस्य सम्भावना वर्तते यतो हि तत्र प्रदर्शिताऽऽधारपट्टिकायां 'शर्वसंहिता' इति प्राप्यते। आप्टेसूचौ २६७ तमे क्रमाङ्के 'सर्व' इत्यप्यस्ति। श्रेडरसूचौ 'शर्व' (शक्र?)' इति निर्देशः।

. . . .

408 शाकटायनसंहिता **ŚĀKATĀYANA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 235, Apte 229, Krishnamacharya 180, Schrader 174

. . . .

409 शाकलसंहिता **ŚĀKALA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 234, Apte , Krishnamacharya 181, Schrader 175?

Remarks
- Schrader shows three names: 'Śākaleya' 'Śākalya, and 'Śākalāhvaya'.
- श्रेडरसूच्यां 'शाकलेय' 'शाकल्य' 'शाकलाह्वय' इति त्रयं निर्दिष्टम् ।

. . . .

410 शाकलेयसंहिता **ŚĀKALEYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 230, Krishnamacharya , Schrader 175?

Remarks
- Schrader mentions 'Śākaleya' 'Śākalya' and 'Śākalāhvaya'
- श्रेडरसूचौ ' 'शाकलेय' 'शाकल्य' 'शाकलाह्वय' इति त्रयं निर्दिष्टम्।

11 शाकल्यतन्त्रम् **ŚĀKALYA-TANTRAM**

- Saṁhitā Support 2
- Venkatacharya , Apte , Krishnamacharya , Schrader 175?

Remarks
- Schrader shows three names: 'Śākaleya', 'Śākalya and 'Śākalāhvaya'.
- श्रेडरसूच्यां 'शाकलेय' 'शाकल्य' 'शाकलाह्वय' इति त्रयं निर्दिष्टम् ।

. . . .

412 शाण्डिलतन्त्रम् **ŚĀṆḌILA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte , Krishnamacharya , Schrader

. . . .

413 शाण्डिलीयसंहिता **ŚĀṆḌILĪYA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte , Krishnamacharya , Schrader 176?

Remarks
- Schrader shows both 'Śāṇdilya' and 'Śāṇdilīya'.
- श्रेडरसूच्यां 'शाण्डिल्य ' 'शाण्डिलीय'-इत्युभयं निर्दिष्टम्।

. . . .

414 शातातपसंहिता **ŚĀTĀTAPA-SAṀHITĀ**

- Saṁhitā Support 5
- Venkatacharya 237, Apte 232, Krishnamacharya 183, Schrader 177

. . . .

415 शान्तितन्त्रम् **ŚĀNTI-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 238, Apte 234, Krishnamacharya 184, Schrader 178

. . . .

416 शाम्बरसंहिता **ŚĀMBARA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte Krishnamacharya „ Schrader

. . . .

417 शाबरसंहिता **ŚĀBARA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 239, Apte 227, Krishnamacharya 185?, Schrader

Remarks
- Krishnamacharya mentions it as 'Śābara Tantram'.
- कृष्णमाचार्यसूचौ 'शाबरतन्त्रम्' इति निर्देशः ।

. . . .

418 शार्वर्यसंहिता ŚĀRVARYA-SAṀHITĀ

- Saṁhitā Support 1
- Venkatacharya 240, Apte , Krishnamacharya , Schrader

. . . .

419 शाश्वतसंहिता ŚĀŚVATA-SAṀHITĀ

- Saṁhitā Support 1
- Venkatacharya 241, Apte , Krishnamacharya 186, Schrader

. . . .

420 शिवसंहिता ŚIVA-SAṀHITĀ

- Saṁhitā Support 1
- Venkatacharya , Apte 233, Krishnamacharya , Schrader 179

. . . .

421 शुकरुद्रसंहिता ŚUKARUDRA-SAṀHITĀ

- Saṁhitā Support
- Venkatacharya , Apte 236, Krishnamacharya 188, Schrader 180

. . . .

422 शुक्रसंहिता ŚUKRA-SAṀHITĀ

- Saṁhitā Support 3
- Venkatacharya 243, Apte 237, Krishnamacharya 189, Schrader 181

. . . .

423 शुक्लसंहिता ŚUKLA-SAṀHITĀ

- Saṁhitā Support
- Venkatacharya , Apte 238, Krishnamacharya , Schrader

. . . .

424 शैवसंहिता ŚAIVA-SAṀHITĀ

- Saṁhitā Support 1
- Venkatacharya 245, Apte , Krishnamacharya , Schrader

. . . .

425 श्रीतन्त्रम् ŚRĪ-TANTRAM

- Saṁhitā Support 1
- Venkatacharya 248, Apte 241, Krishnamacharya 193, Schrader 183

. . . .

426 श्रीकरसंहिता ŚRĪKARA-SAṀHITĀ

- Saṁhitā Support 3
- Venkatacharya 250, Apte 242, Krishnamacharya 192, Schrader 184

. . . .

427 श्रीधरीयमहातन्त्रम् **ŚRĪDHARĪYA-MAHĀ TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 252?, Apte , Krishnamacharya , Schrader

Remarks

- The present tantra is given in Venkatacharya's catalogue as 'Śrīdharīya Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'श्रीधरीयसंहिता' नाम्ना सूचितम्।

. . . .

428 श्रीनिवासमहातन्त्रम् **ŚRĪNIVĀSA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 253, Apte 244, Krishnamacharya 195?, Schrader 186

Remarks

- Krishnamacharya mentions it as 'Śrīnivāsa Tantram'.
- कृष्णमाचार्यसूचौ 'श्रीनिवासतन्त्रम्' इति निर्देशः।

. . . .

429 श्रीवत्ससंहिता **ŚRĪVATSA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 255, Apte , Krishnamacharya , Schrader

. . . .

430 श्रीवल्लभमहातन्त्रम् **ŚRĪVALLABHA-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 256, Apte 246, Krishnamacharya 197?, Schrader 188

Remarks

- Krishnamacharya mentions it as 'Śrīvallabha Tantram'.
- कृष्णमाचार्यसूचौ 'श्रीवल्लभतन्त्रम्' इति निर्दिष्टम् ।

. . . .

431 श्वेतकेतुमहातन्त्रम् **ŚVETAKETU-MAHĀTANTRAM**

- Saṁhitā Support 1
- Venkatacharya 247, Apte 247, Krishnamacharya 198?, Schrader 189

Remarks

- Krishnamacharya mentions it as 'Śvetaketu Tantram'.
- कृष्णमाचार्यसूचौ 'श्वेतकेतुतन्त्रम्' इति निर्देशः।

. . . .

432 सत्यसंहिता **SATYA-SAṀHITĀ**

- Saṁhitā Support 8
- Venkatacharya 260?, Apte 250, Krishnamacharya 201, Schrader 192

Remarks

- In the catalogue of saṁhitās that includes the present saṁhitā, 'Satyākhyam', 'Satyoktam' and 'Satyokta Tantram' are mentioned. In Venkatacharya's schedule at sr. no. 260 'Satya Saṁhitā' and at sr. no. 261 'Satyokta Saṁhitā' are given seperately.

- अस्य नाम्न आधारभूतानां संहितानां नामावलिषु 'सत्याख्यम्' 'सत्योक्तम्' 'सत्योक्ततन्त्रम्' इत्येतादृशाः निर्देशाः दत्ताः। वेङ्कटाचार्यसूचौ २६० तमे क्रमाङ्के 'सत्यसंहिता' इति, २६१ तमे च क्रमाङ्के 'सत्योक्तसंहिता' इति नामनी पृथग्निर्दिष्टे।

. . . .

433 सत्वाख्यसंहिता **SATVĀKHYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 263?, Apte 265, Krishnamacharya , Schrader

Remarks
- Venkatacharya mentions 'Sattva Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'सत्वसंहिता' इति निर्देशः।

. . . .

434 सदाविष्णुसंहिता **SADĀVIṢṆU-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte 251, Krishnamacharya 202, Schrader 193

. . . .

435 सद्याभिद्योद्रवणतन्त्रम् **SADYĀBHIDYODRAVAṆA-TANTRAM**

- Saṁhitā Support
- Venkatacharya 262?, Apte , Krishnamacharya , Schrader

Remarks
- Venkatācārya mentions 'Sadyābhidyodravaṇam' and cites 'Pārameśvara Saṁhitā',10/369-383 as its support. This name however, is not found therein. There for the given support is doubtful.
- वेङ्कटाचार्यसूचौ 'सद्याभिद्योद्रवणम्' नाम प्राप्यते । तत्र संहिताऽऽधारत्वेन 'पारमेश्वरसंहिता (१०/३६९-३८३) उद्धृता, परन्तु तत्र 'सद्याभिद्योद्रवण' नाम नास्त्यतस्तस्याऽऽधारः f चिन्त्यः।

. . . .

436 सनत्कन्दसंहिता **SANATKANDA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 265, Apte , Krishnamacharya , Schrader

. . . .

437 सप्रश्नसंहिता **SAPRAŚNA-SAṀHITĀ**

- Saṁhitā Support
- Venkatacharya , Apte 266, Krishnamacharya , Schrader

. . . .

438 सर्वमाङ्गलतन्त्रम् **SARVAMĀṄGALA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 269?, Apte 255?, Krishnamacharya 206?, Schrader 197?

Remarks ♦ Venkatacharya shows 'Sarvamāṅgala Tantram'. Apte and Schrader mentions 'Sarvamaṅgala'. Krishnamacharya enlists it as 'Sarvamaṅgala Saṁhitā'. In 'Viṣṇu Tantram's catalouge at sr. no. 139, 'Sarvamaṅgala Tantra' is mentioned.

♦ वेङ्कटाचार्यसूचौ 'सर्वमङ्गलतन्त्रम्' इति, आप्टेसूचौ श्रेडरसूचौ च 'सर्वमङ्गल' इति कृष्णमाचार्यसूचौ च 'सर्वमङ्गलसंहिता' इति निर्देशः। विष्णुतन्त्रस्य नामावल्यां १३९ तमे क्रमाङ्के 'सर्वमाङ्गलतन्त्रम्' इति निर्देशः।

. . . .

439 संमोहनसंहिता **SAṀMOHANA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya 268, Apte , Krishnamacharya , Schrader

. . . .

440 संवर्तसंहिता **SAṀVARTA-SAṀHITĀ**

♦ Saṁhitā Support

♦ Venkatacharya , Apte 248, Krishnamacharya 200, Schrader 190?

Remarks ♦ Schrader mentions both 'Saṁvarta' and 'Sāṁvarta'.

♦ श्रेडरसूचौ 'संवर्त' 'सांवर्त' इत्युभयथा निर्देशः।

. . . .

441 सागरसंहिता **SĀGARA-SAṀHITĀ**

♦ Saṁhitā Support

♦ Venkatacharya , Apte 269?, Krishnamacharya , Schrader

Remarks ♦ Apte has written 'Subodha Sāgara va Suparṇapraśna'

♦ आप्टे लिखितवान् यत् 'सुबोध सागर व सुपर्णप्रश्न' इति।

. . . .

442 साङ्ख्यतन्त्रम् **SĀṄKHYA-TANTRAM**

♦ Saṁhitā Support 1

♦ Venkatacharya 270, Apte 268, Krishnamacharya , Schrader

. . . .

443 साङ्ख्यायनतन्त्रम् **SĀṄKHYĀYANA-TANTRAM**

♦ Saṁhitā Support

♦ Venkatacharya , Apte , Krishnamacharya 207, Schrader

. . . .

444 सानन्दसंहिता **SĀNANDA-SAṀHITĀ**

♦ Saṁhitā Support 1

♦ Venkatacharya , Apte , Krishnamacharya , Schrader 196?

Remarks ♦ Schrader mentions both 'Sananda' and 'Sānanda'.

♦ श्रेडरसूचौ 'सनन्द' 'सानन्द' इत्युभयं निर्दिष्टम्।

. . . .

445 सामान्यसंहिता **SĀMĀNYA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya , Apte 257, Krishnamacharya , Schrader 199

. . . .

446 सारस्वततन्त्रम् **SĀRASVATA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya , Apte 258, Krishnamacharya 209, Schrader 200

. . . .

447 सुबोधकसंहिता **SUBODHAKA-SAṀHITĀ**

- Saṁhitā Support 2
- Venkatacharya 272?, Apte 269?, Krishnamacharya 210?, Schrader

Remarks

- Apte has written 'Subodha Sāgara va Suparṇapraśna'. Venkatacharya enlists 'Subodhika Saṁhitā'. In the Bhāradvāja Saṁhitā at sr. no. 88, 'Subodhika' is mentioned. Krishnamacharya enlists 'Subodhaka Tantram'.
- आप्टे लिखितवान् 'सुबोध सागर व सुपर्णप्रश्न' इति। वेङ्कटाचार्यसूचौ 'सुबोधिकसंहिता' लिखितमस्ति। भारद्वाजसंहितानामावल्यां ८८ तमे क्रमाङ्के 'सुबोधिक' इति। कृष्णमाचार्यसूचौ 'सुबोधकतन्त्रम्' इति निर्दिष्टम्।

. . . .

448 सूर्यतन्त्रम् **SŪRYA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 273, Apte 262, Krishnamacharya , Schrader 203?

Remarks

- Schrader shows 'Saura' and 'Sūrya'.
- श्रेडरसूचौ 'सौर' 'सूर्य' इत्युभयमपि।

. . . .

449 सोमतन्त्रम् **SOMA-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 274, Apte 259, Krishnamacharya , Schrader 201?

Remarks

- Schrader shows 'Soma' and 'Saumya'.
- श्रेडरसूचौ 'सोम' 'सौम्य' इत्युभयं वर्तते।

. . . .

450 सौमन्तवीसंहिता **SAUMANTAVĪ-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 275?, Apte , Krishnamacharya 225?, Schrader

Remarks ♦ Venkatacharya mentions it as 'Somavantavī Saṁhitā', which appears to be a printing error; because its saṁhitā support shows 'Saumantavī'. Krishnamacharya mentions 'Saumantava Saṁhitā'.

♦ वेङ्कटाचार्यसूचौ 'सोमवन्तवीसंहिता' इति लिखितमस्ति, तत्र मुद्रणदोषसंभावना वर्तते । यतो हि तत्र प्रदत्तेषु संहिताऽऽधारेषु 'सौमन्तवी' इति निर्देशः। कृष्णमाचार्यसूचौ 'सौमन्तवसंहिता' इति निर्दिष्टम्।

. . . .

451 सौम्यसंहिता **SAUMYA-SAṀHITĀ**

♦ Saṁhitā Support 3

♦ Venkatacharya 276, Apte 260, Krishnamacharya 211?, Schrader 201?

Remarks ♦ Krishnamacharya enlists 'Saumya Tantram'. Schrader shows 'Soma' and 'Saumya'.

♦ कृष्णमाचार्यसूचौ 'सौम्यतन्त्रम्' इति । श्रेडरसूचौ 'सोम' 'सौम्य' इत्युभयं निर्दिष्टम्।

. . . .

452 सौरसंहिता **SAURA-SAṀHITĀ**

♦ Saṁhitā Support 3

♦ Venkatacharya 277, Apte 261, Krishnamacharya 212, Schrader 203?

Remarks ♦ Schrader shows 'Saura' and 'Sūrya'.

♦ श्रेडरसूचौ 'सौर' 'सूर्य' इत्युभयं निर्दिष्टम्।

. . . .

453 स्कन्दसंहिता **SKANDA-SAṀHITĀ**

♦ Saṁhitā Support 2

♦ Venkatacharya 278?, Apte 263, Krishnamacharya 213, Schrader 204?

Remarks ♦ Venkatacharya mentions 'Skanda Tantram'. Schrader shows 'Skanda' and 'Kaumāra'.

♦ वेङ्कटाचार्यसूचौ 'स्कन्दतन्त्रम्' इति निर्देशः। श्रेडरसूचौ 'स्कान्द ' 'कौमार' इत्युभयं वर्तते।

. . . .

454 स्वायम्भुवतन्त्रम् **SVĀYAMBHUVA-TANTRAM**

♦ Saṁhitā Support 2

♦ Venkatacharya 280?, Apte 264, Krishnamacharya 214, Schrader 205

Remarks ♦ Ventkatacharya, in his list, mentions 'Sāyaṁbhuva Saṁhitā' is different from 'Svāyaṁbhuva Tantram'. At sr.no.279 it is 'Svāyaṁbhuva Saṁhitā' and at sr.no.280 'Svāyaṁbhuva Tantram'.

♦ वेङ्कटाचार्यसूचौ 'स्वायम्भुवसंहिता' 'स्वायम्भुवतन्त्रम्' इत्युभयं पृथक् निर्दिष्टम्। २७९ तमे क्रमाङ्के 'स्वायम्भुवसंहिता' इति, २८० तमे क्रमाङ्के 'स्वायम्भुवतन्त्रम्' इति।

. . . .

455 हरितन्त्रम् **HARI-TANTRAM**

- Saṁhitā Support 1
- Venkatacharya 284?, Apte 272, Krishnamacharya 216, Schrader 207

Remarks

- Venkatacharya shows it as' Hari Saṁhitā'.
- वेङ्कटाचार्यसूचौ 'हरिसंहिता' इति निर्देशः।

. . . .

456 हरिमेखलसंहिता **HARIMEKHALA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 285, Apte 274, Krishnamacharya , Schrader

. . . .

457 हारीतसंहिता **HĀRĪTA-SAṀHITĀ**

- Saṁhitā Support 3
- Venkatacharya 286, Apte 273?, Krishnamacharya 217, Schrader 208

Remarks

- "Hāriti' is mentioned at sr. no.73 in 'Puruṣottama Saṁhitā'. Apte refers to it as 'Hārita'.
- पुरुषोत्तमसंहितायाः सूचौ ७३ तमे क्रमाङ्के 'हारिति' इति निर्देशः। आप्टेसूचौ च 'हारित' इति निर्दिष्टम्

. . . .

458 हृषीकेशसंहिता **HṚṢĪKEŚA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 287, Apte 276, Krishnamacharya 219, Schrader 210

. . . .

459 हैरण्यसंहिता **HAIRAṆYA-SAṀHITĀ**

- Saṁhitā Support 4
- Venkatacharya 288, Apte 277, Krishnamacharya , Schrader

. . . .

460 हैरण्यगर्भसंहिता **HAIRAṆYAGARBHA-SAṀHITĀ**

- Saṁhitā Support 1
- Venkatacharya 290?, Apte , Krishnamacharya , Schrader

Remarks

- Venkatacharya mentions at sr. no.289 and 290 as 'Hairṇyagarbha Saṁhitā'.
- वेङ्कटाचार्यसूचौ २८९ तमे २९० तमे इत्येवमुभयत्रापि क्रमाङ्के 'हैरण्यगर्भसंहिता' ।

. . . .

Appendices

APPENDIX-1 HISTORICAL ORDER

The historicity, content-value and acceptability of a Samhitā can be deduced by investigating its subjects, format, context of references and literary style. Thus this information has been provided in a section titled 'Historical Order'.

A special effort has been made to sort the Samhitās into the following five categories:

1) Widely-accepted Ancient Samhitās: Samhitās that have been written at the dawn of the Sampradāya, between the 4th and 7th centuries.
2) Middle-aged Samhitās: Samhitās written after the dawn of the Sampradāya, i.e. prior to Yāmunāchārya and Rāmānujāchārya, between the 8th and 9th centuries.
3) Middle-aged to Contemporary Samhitās: Samhitās written approximately before the 13th century, which were referenced by scholars such as Vedānt Deshik in their works.
4) Contemporary Samhitās: Samhitās written after the collaboration of the Pancharātra Sampradāya with the Vishishtādvaita School, i.e. before the 15th century. These Samhitās expound many subjects of the Vishishtādvaita doctrine - such as the Vadgalai and Tengalai distinctions.
5) Non-Pancharātra Samhitās: Samhitās that do not tally with - or perhaps even contradict - the philosophy of the main stream Pancharātra School. Nevertheless, some sort of reference within the text or the colophon - such as "This Samhitā belongs to Pancharātra principles" - can be traced. It is understood that these Samhitās may have been composed keeping a few specific Vaishnava Sampradāyas in mind.

FIRST SECTION

1) Widely-accepted Ancient Samhitās

Samhitās that have been written at the dawn of the Sampradāya, between the 4th and 7th centuries.

१	सात्त्वतसंहिता-१	SĀTTVATA-SAṀHITĀ-1
२	पौष्करसंहिता-१	PAUṢKARA-SAṀHITĀ-1
३	जयाख्यसंहिता-१	JAYĀKHYA-SAṀHITĀ-1
४	अहिर्बुध्न्यसंहिता	AHIRBUDHNYA-SAṀHITĀ
५	भार्गवतन्त्रम्	BHĀRGAVA-TANTRAM
६	सङ्कर्षणसंहिता	SAṀKARṢAṆA-SAṀHITĀ
७	वैहायसीसंहिता	VAIHĀYASĪ-SAṀHITĀ
८	श्रीकालपरासंहिता	ŚRĪKĀLAPARĀ-SAṀHITĀ
९	हंसपारमेश्वरसंहिता	HAṂSAPĀRAMEŚWARA-SAṀHITĀ

Second Section

2) Middle-aged Samhitās

Samhitās written after the dawn of the Sampradāya, i.e. prior to Yāmunāchārya and Rāmānujāchārya, between the 8th and 9th centuries.

१	ईश्वरसंहिता-१	ĪŚVARA-SAṀHITĀ-1
२	परमसंहिता	PARAMA-SAṀHITĀ
३	पारमेश्वरसंहिता	PĀRAMEŚVARA-SAṀHITĀ
४	सनत्कुमारसंहिता-१	SANATKUMĀRA-SAṀHITĀ-1
५	अनिरुद्धसंहिता-१	ANIRUDDHA-SAṀHITĀ-1
६	गर्गसंहिता	GARGA-SAṀHITĀ
७	नारदसंहिता	NĀRADA-SAṀHITĀ
८	मार्कण्डेयसंहिता-१	MĀRKAṆḌEYA-SAṀHITĀ-1
९	मार्कण्डेयसंहिता-२	MĀRKAṆḌEYA-SAṀHITĀ-2
१०	सांवर्तसंहिता	SĀṂVARTA-SAṀHITĀ
११	परमपुरुषसंहिता-१	PARAMAPURUṢA-SAṀHITĀ-1
१२	परमपुरुषसंहिता-२	PARAMAPŪRUṢA-SAṀHITĀ-2
१३	अगस्त्यसंहिता-२	AGASTYA-SAṀHITĀ - 2
१४	सनत्संहिता	SANAT-SAṀHITĀ
१५	पद्मोद्भवसंहिता	PADMODBHAVA-SAṀHITĀ
१६	अनन्ताख्यसंहिता	ANANTĀKHYA-SAṀHITĀ
१७	वासिष्ठसंहिता	VĀSIṢṬHA-SAṀHITĀ
१८	मङ्कणसंहिता	MAṄKAṆA SAṀHITĀ
१९	महालक्ष्मीसंहिता	MAHĀLAKṢMĪ-SAṀHITĀ

Third section

3) Middle-aged to Contemporary Samhitās

Samhitās written approximately before the 13th century, which were referenced by scholars such as Vedānt Deshik in their works.

१	नारदीयसंहिता-१	NĀRADĪYA-SAṀHITĀ-1
२	पाद्मसंहिता-१	PĀDMA-SAṀHITĀ-1
३	पुरुषोत्तमसंहिता-१	PURUṢOTTAMA-SAṀHITĀ-1
४	लक्ष्मीतन्त्रम्	LAKṢMI-TANTRAM
५	विश्वामित्रसंहिता	VIŚVĀMITRA-SAṀHITĀ
६	विष्णुतिलकसंहिता	VIṢṆUTILAKA-SAṀHITĀ
७	विष्वक्सेनसंहिता-१	VIṢVAKSENA-SAṀHITĀ-1
८	शाण्डिल्यसंहिता - १	ŚĀṆḌILYA-SAṀHITĀ -1

४६	श्रीशास्त्रम्	ŚRĪ-ŚĀSTRAM
४७	सनकसंहिता	SANAKA-SAṀHITĀ
४८	सनत्कुमारसंहिता-२	SANATKUMĀRA-SAṀHITĀ-2
४९	सात्यकितन्त्रम्	SĀTYAKI-TANTRAM
५०	सात्त्वतसंहिता-२	SĀTTVATA-SAṀHITĀ-2
५१	सुपर्णप्रश्नसंहिता	SUPARṆAPRAŚNA-SAṀHITĀ
५२	हयग्रीवतन्त्रम्	HAYAGRĪVA-TANTRAM
५३	हिरण्यगर्भसंहिता	HIRAṆYAGARBHA-SAṀHITĀ

FOURTH SECTION

4) Contemporary Samhitās

Samhitās written after the collaboration of the Pancharātra Sampradāya with the Vishishtādvaita School, i.e. before the 15th century. These Samhitās expound many subjects of the Vishishtādvaita doctrine – such as the Vadgalai and Tengalai distinctions.

१	कपिञ्जलसंहिता-१	KAPIÑJALA-SAṀHITĀ-1
२	कपिञ्जलसंहिता- २	KAPIÑJALA-SAṀHITĀ-2
३	कपिञ्जलसंहिता-३	KAPIÑJALA-SAṀHITĀ-3
४	पराशरसंहिता-१	PARĀŚARA-SAṀHITĀ-1
५	पराशरसंहिता-३	PARĀŚARA-SAṀHITĀ-3
६	पाद्मसंहिता-२	PĀDMA-SAṀHITĀ-2
७	विहगेन्द्रसंहिता	VIHAGENDRA-SAṀHITĀ
८	विष्णुतत्त्वसंहिता-१	VIṢṆUTATTVA-SAṀHITĀ-1
९	विष्णुतत्त्वसंहिता-२	VIṢṆUTATTVA-SAṀHITĀ-2
१०	काश्यपसंहिता	KĀŚYAPA-SAṀHITĀ
११	बृहद्ब्रह्मसंहिता	BṚHAD-BRAHMA-SAṀHITĀ
१२	भारद्वाजसंहिता-१	BHĀRADVĀJA-SAṀHITĀ-1
१३	शेषसंहिता	ŚEṢA-SAṀHITĀ
१४	ईश्वरसंहिता - २ (नृसिंहकल्प)	ĪŚVARA-SAṀHITĀ - 2 (NṚSIṀHAKALPA)
१५	उपेन्द्रसंहिता	UPENDRA-SAṀHITĀ
१६	काश्यपोत्तरसंहिता	KĀŚYAPOTTARA-SAṀHITĀ
१७	नलकूबरसंहिता	NALAKŪBARA-SAṀHITĀ
१८	पञ्चप्रश्नसंहिता	PAÑCAPRAŚNA-SAṀHITĀ
१९	बलपौष्करसंहिता	BALAPAUṢKARA—SAṀHITĀ
२०	विश्वसंहिता	VIŚVA-SAṀHITĀ
२१	विष्णुरहस्यसंहिता	VIṢṆURAHASYA-SAṀHITĀ
२२	वृद्धपाद्मसंहिता	VṚDDHA-PĀDMA-SAṀHITĀ

२३	व्याससंहिता	VYĀSA-SAṀHITĀ
२४	शौनकसंहिता	ŚAUNAKA-SAṀHITĀ
२५	शौनकीयसंहिता	ŚAUNAKĪYA-SAṀHITĀ
२६	सारसमुच्चयसंहिता	SÁRASAMUCCAYA-SAṀHITĀ
२७	विष्णुतन्त्रम्	VIṢṆU-TANTRAM
२८	सनन्दसंहिता	SANANDA-SAṀHITĀ
२९	विष्णुसंहिता-२	VIṢṆU-SAṀHITĀ-2
३०	खगेन्द्रसंहिता	KHAGENDRA-SAṀHITĀ
३१	दूर्वाससंहिता	DŪRVĀSA-SAṀHITĀ
३२	नरसिंहपाद्मसंहिता	NARASIṂHAPĀDMA-SAṀHITĀ
३३	बृहस्पतिमहातन्त्रम्	BṚHASPATI-MAHĀTANTRAM
३४	ब्राह्मतन्त्रम्	BRĀHMA-TANTRAM
३५	भार्गवसंहिता	BHĀRGAVA-SAṀHITĀ
३६	विश्वेश्वरसंहिता	VIŚVEŚVARA-SAṀHITĀ

FIFTH SECTION

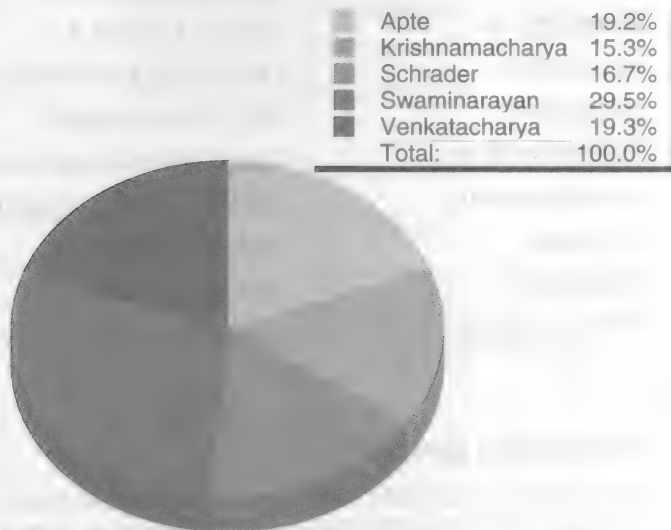
5) Non-Pancharātra Samhitās

Samhitās that do not tally with – or perhaps even contradict – the philosophy of the main stream Pancharātra School. Nevertheless, some sort of reference within the text or the colophon – such as "This Samhitā belongs to Pancharātra principles" – can be traced. It is understood that these Samhitās may have been composed keeping a few specific Vaishnava Sampradāyas in mind.

१	अगस्त्यसंहिता-१	AGASTYA-SAṀHITĀ-1
२	ज्ञानामृतसारसंहिता	JÑĀNĀMṚTASĀRA-SAṀHITĀ
३	(श्रीमन्)नारायणसंहिता-१	(ŚRĪMAN) NĀRĀYAṆA-SAṀHITĀ
४	ब्रह्मसंहिता-१	BRAHMA-SAṀHITĀ-1
५	माहेश्वरतन्त्रम्	MĀHEŚVARA-TANTRAM
६	विष्णुसंहिता-१	VIṢṆU-SAṀHITĀ-1
७	हयशीर्षसंहिता	HAYAŚĪRṢA-SAṀHITĀ
८	कपिलसंहिता	KAPILA-SAṀHITĀ
९	ज्ञानार्णवसंहिता	JÑĀNĀRṆAVA-SAṀHITĀ
१०	नारायणसंहिता-२	NĀRĀYAṆA-SAṀHITĀ-2
११	परमतत्त्वनिर्णयप्रकाशसंहिता	PARAMATATTVANIṆAYPRAKAŚA-SAṀHITĀ
१२	परमागमचूडामणि	PARAMĀGAMACŪḌĀMAṆI
१३	महाकालपञ्चरात्रम्	MAHĀKĀLA-PAÑCARĀTRAM
१४	वायुसंहिता	VĀYU-SAṀHITĀ
१५	शाण्डिल्यसंहिता-२	ŚĀṆḌILYA-SAṀHITĀ-2
१६	सुदर्शनसंहिता	SUDARŚANA-SAṀHITĀ

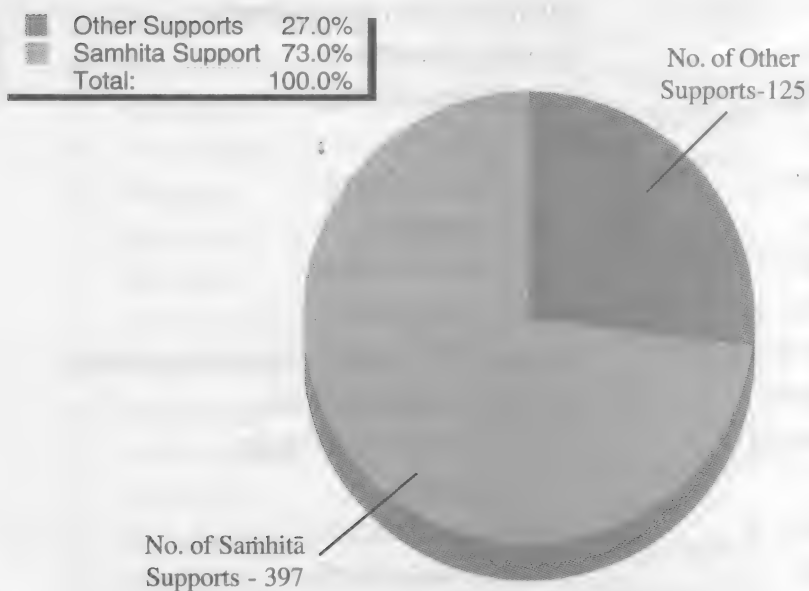
APPENDIX-2 GRAPHICS

PERCENTAGE OF PĀÑCARĀTRA SAṀHITĀ TITLES DISCOVERED BY RESEARCHERS

Researcher	Percentage
Apte	19.2%
Krishnamacharya	15.3%
Schrader	16.7%
Swaminarayan	29.5%
Venkatacharya	19.3%
Total:	100.0%

PĀÑCARĀTRA SAṀHITĀ AND OTHER SCRIPTURAL SUPPORT

Support	Percentage
Other Supports	27.0%
Samhita Support	73.0%
Total:	100.0%

No. of Other Supports-125

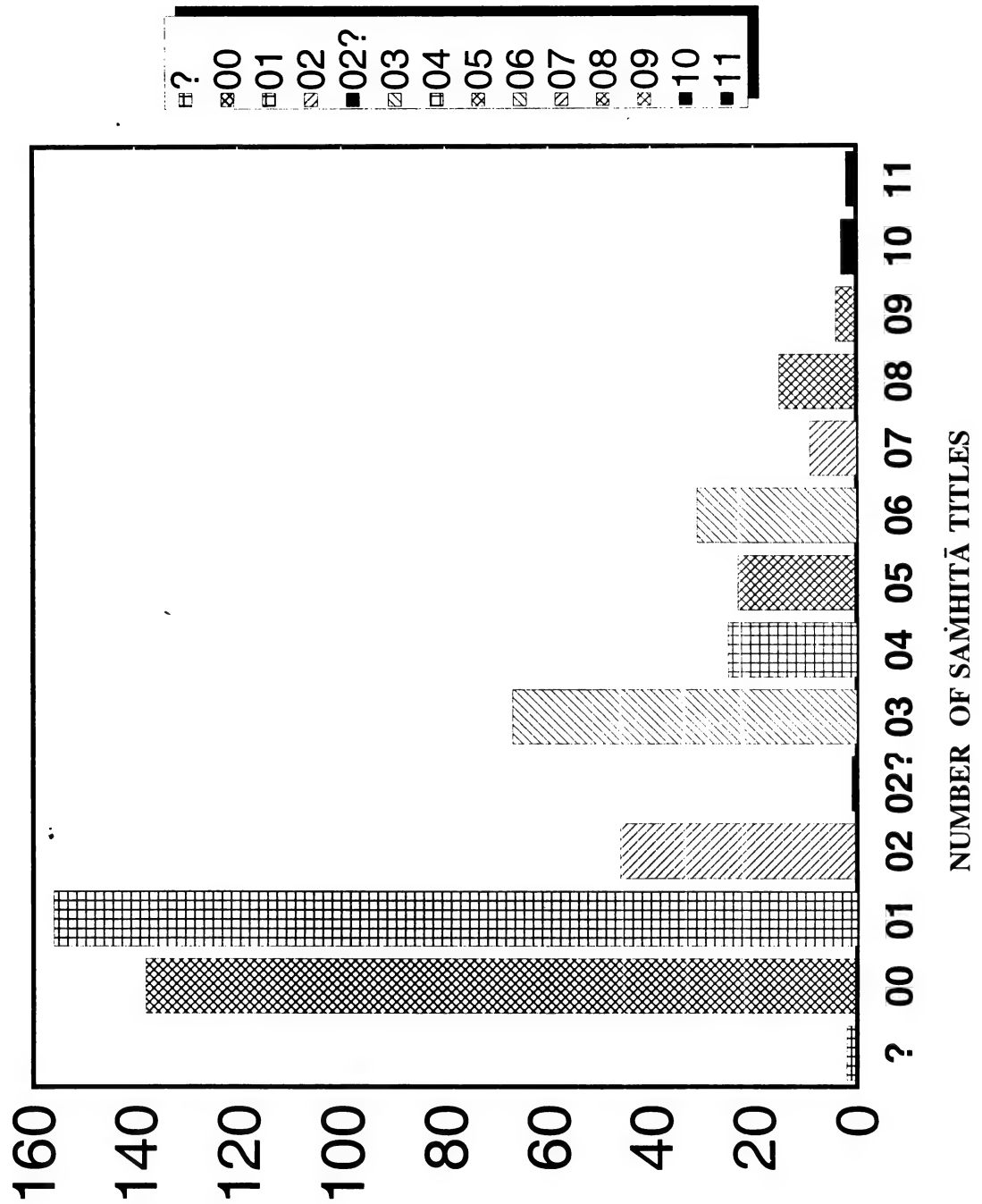
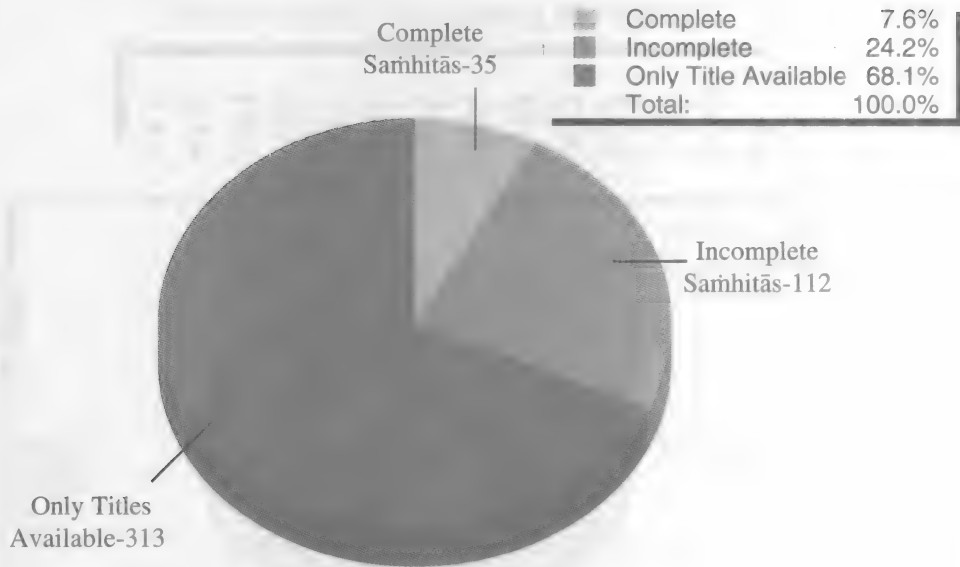
No. of Saṁhitā Supports - 397

OCCURENCES OF SAMHITA TITLES ONALY IN PANCHARATRA SAMHITA

STATUS OF PĀÑCARĀTRA SAṀHITĀ

Complete Saṁhitās-35

Complete	7.6%
Incomplete	24.2%
Only Title Available	68.1%
Total:	100.0%

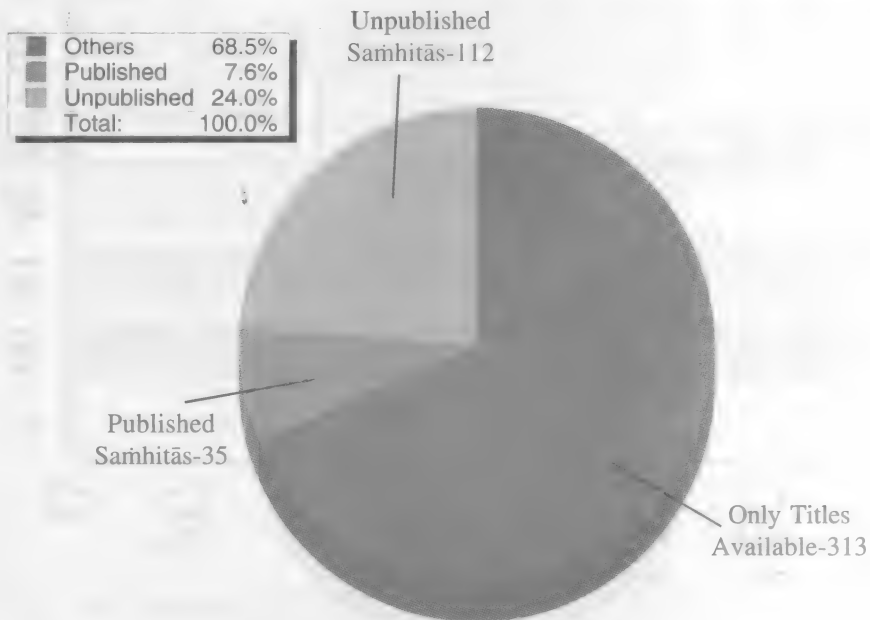
Incomplete Saṁhitās-112

Only Titles Available-313

PUBLICATION STATUS OF PĀÑCARĀTRA SAṀHITĀ

Others	68.5%
Published	7.6%
Unpublished	24.0%
Total:	100.0%

Unpublished Saṁhitās-112

Published Saṁhitās-35

Only Titles Available-313

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